

CHRISTIAN MISSIONARY ALLIANCE

FOR THE FULNESS OF JESUS
AND THE
EVANGELIZATION OF THE WORLD

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NO. 1.

INVOCATION.

O LORD, grant me, I pray Thee, Thy all sufficient grace for this year upon which I am now entering, that I may be enabled so to walk with Thee that I shall do always the things that please Thee; so to work for Thee that all my works shall be begun, continued and ended in Thee and shall be Thy works in me; so to witness for Thee that I shall always represent Thy message through me to the age in which I live; and so to watch for the coming of my Lord and Saviour, Jesus Christ, that, should He come this year, I shall be found of Him in peace, without spot and blameless.

Bless me that I may be a blessing. Speak to me that I may speak for Thee. Make me wise to win souls. Help me to redeem the time and miss no opportunity of service for Thee. Use me especially to assist in sending the Gospel to the whole world and hastening the coming of the Lord Jesus Christ.

Even so come Lord Jesus.

THE SITUATION IN CHINA.

By the EDITOR.

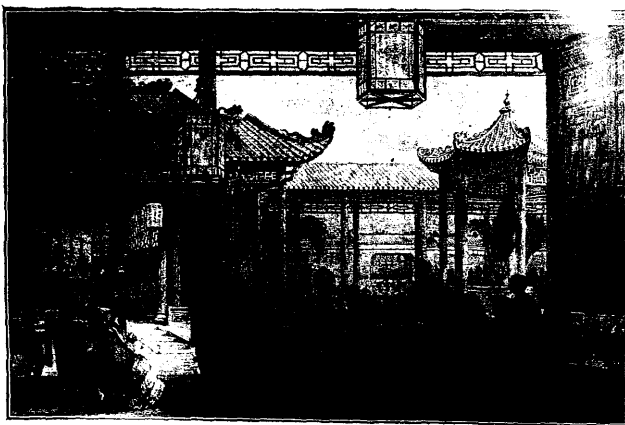
The year of 1897 is closing with ominous clouds on the Eastern sky. Last year it was the Turkish question; this year it is the question of China. The hand of Russia has been moving with deep diplomacy ever since the close of the Sino-Japanese war, with a view to secure ascendancy and supremacy in Korea and Northern China. With this in view an understanding has been maintained with France and probably also with Germany. Financially, it has been extended by Russia to China in raising her enormous war indemnity, and in return for this, and a sort of understood protection to China in the case of all eventualities, Russia has obtained many important rights, including the terminal for her great Siberian railway in Chinese territory, and the right to winter her navy in Port Arthur.

The hand of Russia has been pushing with increased persistency and aggressiveness until now the dismissal of English officers both in Korea and China from their posts as confidential advisors in connection with the Chinese custom service, and also consulting engineers for new Chinese railways is

threatened and probably already ordered.

Alongside of this comes the recent movement of Germany on the coast of Shang Tung, ostensibly for the protection of German subjects and missionaries in the interior, but obviously with a view to get a footing on Chinese territory and hold a valuable vantage ground.

How far Russia, France and Germany are acting together and covering their policy by the deep disguises of experienced diplomacy, it is difficult to tell, but Great Britain has not been sleeping through all these movements on the Eastern chess-board. In unison with Japan, and probably with a perfect understanding, she is preparing to back up the protests of her diplomacy by a naval demonstration of force, which with Japan, would be more



COURTYARD OF A CHINESE PALACE.

EMPEROR OF CHINA.

ter into such contests, and the overwhelming land forces of Russia and the other allied powers would become important features, and involve, before the issues were accomplished, the most general and destructive war of modern times. All the possibilities of the long-looked for conflict are looming up on the Chinese coast, and yet the wise diplomats of the old world well know the tremendous risks of such a war, and are, doubtless holding back reserved cards, which

they will probably play before the final issue.

While it is probable that war may be averted, yet the outlook of China, in view of the contending claims of her various European friends, is perplexing indeed. She is a great pulpy mass of enormous materials and possibilities, without coherency or the power of protecting herself against the cupidity which her immense value and defenceless condition excite in the great political and predatory powers, who have set out in the past decade to incorporate into their great colonial empires all the unappropriated territory in the outlying world. Like our great commercial trusts that are aiming to control all departments of human industry and trade for the benefit of commercial kings, so the spirit of trusts has entered into the politics of the world, and the big political corporations are getting ready to swallow all that is left.

We are about to see the wild beasts of Daniel's vision in their final death struggle with each other and then their desperate conflict with the coming Lord and



LI HUNG CHANG AND GRANDSON.

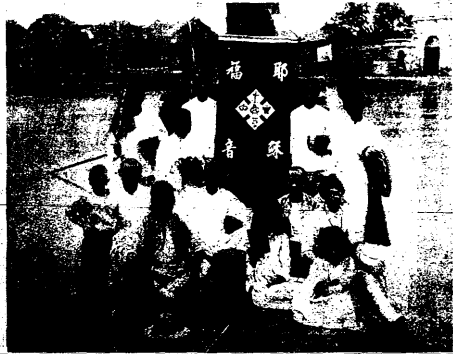
than equal to the combined influence which Russia, France and Germany could concentrate on the scene of action. If, as the late Minister Denby strongly intimates, there is a long cherished project for the partition of China among the European powers, she and Japan are at least determined that their interest shall not be ignored. The latest news is to the effect that a powerful squadron is already on its way to Eastern waters.

The aid that Japan would be able to supply is by no means small. Her entire navy, which did such splendid service in the recent war, and has been augmented not only by the acquisition of the entire Chinese navy, but by a large number of new and powerful ships recently constructed, would be all valuable for service in Eastern waters, and would probably be a match for Germany, while the forces of England would be more than equal to the combined navies of Russia and France.

Other elements, however, would en-



SINGING THE GOSPEL.



BAPTISMAL SCENE.

SELLING GOSPELS ON THE PEI-HO RIVER.

King. The hour is alive with the most intense and world-wide interest and the most momentous possibilities, and the place of God's children is to watch and pray especially for China, the centre of interest, for the friends of missions and the Lord's remembrancers.

The plans of God and the movements of the adversary are all very closely identified with this vast population, comprising one-third of the human race. God's hand is upon China. The devil's hand is busy, too. Oh, that the people of God might be found as eager for its acquisition to the Kingdom of Christ as earth's ambitious rulers are for its territory. The Holy Spirit has been poured out upon this land in a very wonderful way during the past year, and in the very scenes of the martyrdoms and assassinations of two years ago, tens of thousands of earnest inquirers are today seeking the Lord Jesus

Christ. God has given to us a great opportunity in China and a wondrously open door. May He help us to enter in.

BAPTISMS AT TIENTSIN.

By Mrs. K. WOODBURY.

Y. J. Chang and two devoted student friends are about to start for Chang-teh-fu, Hunan, via all our C. and M. A. stations, on the Yangste river, and meet Messrs. Brown and Chapin for conference and prayer in reference to their future work in that province. It is really magnificent the way the Lord is leading these Christian students (the Chang brothers) to work for China's evangelization. Their missionary journeys will make a new chapter in the history of missions in this great empire. The "prize" set before them is "an abundant entrance," and for

this and their countrymen's salvation they are making records unparalleled.

The students are warm friends of THE ALLIANCE, and the photos which we send are their own work, contributed in the interest of missions. The two baptismal services portrayed will always recall the wonderful goodness of God in the latter part of 1897 in Tientsin. We are so enraptured with Jesus that we are going to have a thanksgiving in November in grateful commemoration.

Mr. Woodbury and I and the children have been living for a few days in a temple enclosure in Shanhai-Kuan, 173 miles by railroad from Tientsin, selling books and Gospels at the stations and on the cars during several trips back and forth. Not only were the mountains and the sea a delightful change after two and a half years in Tientsin, but the Lord led us forth into seven new "walled cities" and

many villages along the line. Gospels to the number of about three thousand were eagerly purchased. Never shall we forget how the books sold in Tang-Shan, the great coal mine centre, and in Tongku, near the mouth of the Pei Ho. It seemed as if every man in Tang-Shan was buying the Gospel, and a few weeks later inquiries were being made in Tientsin for a missionary and teacher. At Tangku we sold over one hundred out of the car window in five minutes.

Upon reaching the depot in Tientsin, the bright faces of our students met us, and we found the house beautifully decorated. While eating an impromptu supper the door-bell rang, and Captain Li Ho, of the Man-of-war "Tung Chi," was introduced by one of the students. He was eagerly seeking "salvation," and the story of the "Philippian jailor" was soon

The captain took one hundred Gospels to distribute on his ship and our prayers followed him. The next day a naval student from Sz Chuen was baptized, the first fruits of two dear converts baptized in the spring. That made nine provinces represented in our chapel here.

But God's power was again speedily felt in our midst. A brilliant young man in the graduating class, who has led in the examination for two years and is known in official circles in the Province of Chekiang, was converted the 2nd of November. He wrote us of the blissful fact, and said he would be at the prayer-meeting on Wednesday evening. We had been praying for him two years. Now there is only one unsaved student in the graduating class, and five besides in the whole college. It looks as if God might make the First Imperial Medical College in the

sight. Our Consul's dear little daughters are standing with Ethel, Earle and Ora. Two of the Swedish ladies were from Philadelphia, and knew Mrs. Senft, of that city. So we were sisters at once. They crossed the ocean on the "Tacoma" (our own passage-boat), with Mrs. Arthur Smith, of Shantung, and Loo Lin, Mrs. Ralph's (of Astoria) friend, from Chinatown, New York, who is coming home to China to start a mission in his own house, and about twenty-five missionaries. The following Sunday was our thirteenth Missionary Sunday. Mrs. Arthur Smith addressed us in the morning, and the Swedish missionaries spoke and sang in the evening. Mrs. Smith came from Mrs. Montgomery's, in California, and as her theme was "Faith," and she recounted at length the wonderful way in which she had been healed and her friends, it was



AT THE WATER'S EDGE.

doing its divinely-appointed work in another poor tempest-tossed soul. The decision, really made at the college the night before, was irrevocably sealed, and the dear Chinese captain wrote in my "Alliance Birthday Book," "B. A. (born again), October 21st, 1897." He asked for baptism the next day, as he must start for an ocean voyage very soon. And the power of the Holy Spirit was felt in an unusual degree, as our songs of rejoicing echoed and re-echoed along the shore. I think the captain was "properly saved," as the dear "Salvationists" express it, and returning to the house we sang with radiant faces:

"We are out on the ocean sailing,
Millions now are safely landed over on the
golden shore.
Millions more are on their journey,
Yet there's room for millions more!
Glory to God!"

Chinese Empire an example to the whole Christian world. We pray that He may. The prayer-meeting that night was an "abounding" one. Every member of the class (save the one) was represented as an "active member!" Songs of praise and victorious testimonies followed in rapid succession. Mr. King desired baptism on the empress' birthday (a holiday in China), and his spiritual birthday was celebrated in the presence of 150 spectators. Our students surprise us with photos on almost all occasions, and we feel that even photos are playing their part in the intense drama now being acted in Christian missions. God grant that they may!

We were also rejoiced to find dear Mr. Clarke, of the C. I. M., and four new Swedish missionaries en route for Mongolia, present on the shore. Their praise mingled with ours at the encouraging

impossible to remain unmoved. How she cheered our hearts, as smiles and tears chased each other on all faces. I thank God for her beautiful, inspiring presence and words. The collection for the month was \$317.10, and \$200 the month before. God sends it and we spend it among between twenty-five and thirty evangelists. The Foochow branch of the work is growing marvellously. One of our students on the gunboat "Fu Chi" writes that he has led four sailor brothers to Christ, who expect baptism at Port Arthur. Our dear Mr. King is already faithfully at work among the literati of the adjoining English college.

I think this is a last letter for 1897. We have praised the Lord from the beginning to the present, and look for more blessing yet before the new year. The Lord is "on the giving hand," and our work is to do His blessed will.

Living in the End of the Age

Weekly Sermon—By Rev. A. B. SIMPSON.

"Now all these things happened unto them for types and are written for our admonition upon whom the ends of the age have come." I. Cor. x, 11.

THIS chapter describes the relation of the church of the New Testament to the saints of the Old. It places us in the ends of the age, stanning the heirs of the past, the sentinels of the solemn future, at the very gates of the coming kingdom, and it points out the peculiar responsibilities and privileges which devolve upon us in view of these things as the men and women upon whom "the ends of the age are come."

1. The types and examples of the past. Four great types are held forth here, drawn from the history of ancient Israel and embodying the great truths of redemption, and we are shown how really identical the Gospel preached to the ancient fathers was with that which is today the ground of our salvation. "For they did all eat the same spiritual meat, and they did all drink the same spiritual drink, for they drank of that Rock that followed them, and that Rock was Christ."

1. The first great type held forth is the Cloud, which led them through the wilderness and covered them as a pavilion from their enemies. It is here spoken of as a divine baptism which came upon them as they passed through the sea. The account of that cloud is very striking and beautiful. First, it preceded and guided them as they went forth out of the land of bondage. So the Holy Spirit leads us out of the world and sin into Christ, going before us at first while we follow somewhat at a distance. But when at last they came to the deep, dark flood and went down into the death of which it was a symbol, then that cloud that had gone before them gently turned backward, and passing through the midst of the camp baptized them into its very substance, covered them over as a pavilion; wrapped itself around them as a garment, penetrated their very being as the element of their living and breathing, and then passed behind and stood above them as a wall of majestic protection from their enemies and a glorious light to shine upon their pathway as they marched on before.

So, after we have followed the Holy Spirit in His earlier leadings, and have come to the place of surrender and death to self and sin, then He comes nearer, passes through our very being, baptizes us into Himself and then passes through all our life and becomes our re-reward, gathering up our past, protecting us as a mighty Providence from all evil, and guarding and guiding all our future way. Beautiful, majestic symbol of the presence of God with His people and the baptism of the Holy Ghost.

2. The next type was the Sea. "They

were all baptized unto Moses in the sea." There is no doubt that primarily the sea represented our baptism by water. We know the Red Sea represented the idea of their death to their old life of Egypt, and we know that baptism is the symbol of death, for "as many of us as were baptized into Christ were baptized into His death."

But it represents much more than the ceremony of baptism. It is a vivid figure of that real death to self and sin in which all true life must begin. This is the first goal to which the Holy Ghost is ever leading us, the grave. It was of this the Master said, "I have a baptism to be baptized with and how am I straitened until it be accomplished," and every true servant must follow Him by the same steps, by the same death. Is it not our deepest need? Is it not the secret of all our failures, all our sorrows, all our defeats? Is it not our deepest desire that we may be dead indeed unto self and sin? Oh, let us go forth with Him to the cross. Let us follow the pillar of cloud and fire down into the very bottom of the sea, and when we reach its depths and all seems lost, then the heavenly cloud will meet us and will enfold us in the bosom of God and baptize us into all His glorious fullness.

3. The third symbol is Manna, the heavenly bread provided for the people in the wilderness. This was the type of Christ as the sustenance of our spiritual life. The most remarkable thing about this bread was that it was supernatural food. There was no support to be found for them in the natural world nor is there any supply for the needs of the new man to be found in any earthly thing. It may try to feed on human love, or human sympathy, or human success, but it will wither and die. It must have Jesus Christ to nourish it and live on His very life. Spirit, soul and body must draw their subsistence from the very mouth of God. "I am the true Bread which came down from heaven and which a man may eat and not die." "As the living Father hath sent Me and as I live by the Father so he that eateth Me, even he shall live by Me."

It was daily bread. It was not an accumulation stored up for a year, but every morning it must be received fresh and so as we enter upon the year before us the watchword must be, "Day by day give us our daily bread."

4. The Rock in Horeb and the Living Water representing the Holy Spirit as the supply of our spiritual life through Jesus Christ. The Rock represents Christ, but the Water represents the Holy Ghost, who flows from His riven side.

There were three stages in the history

of this Rock and its lessons. The first was when the Rock was smitten at Horeb and the water gushed forth, representing Christ's crucifixion and the coming of the Holy Spirit. But there was another stage forty years later when they came to Kadesh and again were without water. Then God commanded Moses not to strike the Rock, for it was already smitten and open, but to "speak to the Rock," and the water would flow forth at the bidding of faith and satisfy their need. Moses despised this gentle command, and rashly struck the Rock three times with the tender rod of the high priest. The result was God was angry at his unbelief and rashness of spirit, and debarred him in consequence from the Promised Land. At the same time the water came all the same. The promise of God was fulfilled and the full tides overflowed, satisfying man and beast from the living fountain.

This represents the second or deeper outflow of the Holy Spirit when we come to Him in full consecration and simple trust, not to open the fountain which is already there through Christ's finished work, but to take at the bidding of simple faith the fullness that is waiting to satisfy all our need. This represents the Holy Ghost in His deeper work in the consecrated heart. It is the water of Kadesh, which means holiness. It is the baptism of sanctification and of power from on high.

But there was a third manifestation of that flowing rock. It is referred to here in the tenth chapter of first Corinthians by the phrase, "That Rock which followed them." How could the Rock follow them? Why, in a very simple way. The Rock itself did not move, but the waters that poured from it followed them like a stream through the desert. Sometimes the stream was out of sight, and they seemed to be in a desolate and barren wilderness with nought but mounds of arid sand without a drop of moisture. But even then the water was following them, and the stream was flowing as a subterranean river far down beneath their feet, and they had but to stop and dig a well in the desert and, lo, the waters burst forth and flowed again until they covered all the land.

This is beautifully described in one of the chapters of Numbers where the people are represented as gathering in a circle in the sand and lifting up their voices in songs, crying, "Spring up, O well!" The princes with their staves dig and soon, lo, the gurgling waters burst through their barriers and the fountain pours out its living stream to satisfy the thirsty multitude and their panting flocks and herds.

So, along life's desert way we, too, may strike down into the barren sands with the staff of promise and the song of faith, and we shall find the deep tides of His blessed fullness and the Holy Ghost will overflow in blessing and satisfaction to our hearts and lives.

Such, then, were the ancient types and their precious meaning even to them. How much richer and sweeter the deeper fullness of truth and reality which the

ends of the age have brought to us. Oh, let us prize that glorious fulfillment! God is expecting better men today than even Abraham and Moses, Joshua and Caleb, and the saints, patriarchs and prophets of that morning twilight of the distant past.

II. Warnings of the past. While they had their examples they also had their beacons. Five distinct incidents are referred to with their lessons of solemn admonition for our times, for human nature is still just the same and as liable as then to sink into idolatry, licentiousness, worldliness, presumption and unbelief.

1. The first warning is against idolatry. "Neither be ye idolaters, as were some of them, for it is written, the people sat down to eat and drink and rose up to play." Under the very shadow of Sinai and with the noise of God's awful voice still ringing in their ears, they were ready at the slightest provocation to forget their sacred voices and join in a carnival of idolatrous revelry around the golden calf that their own hands had fashioned for a God.

Perhaps we may not worship idols so tangible, but our hearts are just as truly centred on idols of human flesh, idols of worldly ambition, idols of selfish desire and wilfulness. When John wrote his first epistle the danger of literal idolatry had long passed away. After the days of the Babylonish captivity we never hear any more of Israel worshipping the gods of the heathen, and yet he says to these very disciples, "Little children, keep yourselves from idols." Surely he must mean the idols whose throne is in the heart and whose sway is an invisible kingdom of affection, desire and strong self-will.

2. Licentiousness. "Neither let us commit fornication, as some of them did, and fell in one day three and twenty thousand." He refers to the experience of the Israelites with the daughters of Midian. After Balaam had failed to curse Israel he persuaded them to meet with beautiful women of the neighboring tribe of the Midianites, and as they mingled in the dance and in the song they were seduced by the wiles and attractions of the ungodly Midianites, and in reckless abandonment plunged into all the excesses of sin until the fearful judgment of God alone awoke them from their foolish madness. If God were to deal today as He dealt with Israel, how many would be left on our church rolls? And yet, how much baser the sin of uncleanness is in the light of Christianity and the spotless life of Jesus Christ and the ineffable purity of the Holy Ghost than in the rude, semi-barbarous days of ancient Israel. There is no sin against which God has flashed out His fierce detestation and anger as against the sin of licentiousness, in which no true child of God can allow himself wilfully to indulge. If for a moment any one who names the name of Christ has been tempted from the path of purity the only hope for salvation is to fly from the very appearance of evil as you would fly from the yawning mouth of hell.

3. Worldly desire, the lusting after evil

things (verse 6). This would seem to imply that the real source of all sin is in the spirit of our own desires. The last of the Ten Commandments strikes down to the very tap-root of all evil, "Thou shalt not covet." All sin commences with the kindling of forbidden desire. The apostle James gives us the pedigree, "Every man is tempted when he is turned away of his own lust and enticed; then when lust and desire hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death." The secret of victory, therefore, is not to allow the mind and heart to dwell for a moment upon any forbidden thing. Therefore it is true that "the thought of foolishness is sin." It is the germ of sin. It breeds actual sin. The whole life of modern Christians is terribly fitted to stimulate unholy desire. The little child is taught from infancy to covet the vain and glittering attractions of the world—dress, equipage, pleasure, praise, fashion, display and a thousand worldly allurements. These are things that are absorbing the hearts of men and women, and they leave no room for God. It is all summed up in one great word, "Mammon," which stands for everything which antagonizes God, and especially for this great, goddess and absorbing world with all its countless snares, attractions and vanities. They began by lusting after the leeks and onions of Egypt, and they ended by lusting after the pomp and glory of earthly kings and courts until they got what they wanted, and the issue of it all was the loss of Canaan first and the loss of God afterward, and the bitter bondage of subjection and captivity at the hand of the very kings whose dazzling glories had beguiled them.

4. The next sin against which He warns us by their example is the sin of presumption. "Neither let us tempt Christ as some of them tempted." They seem to have tempted God in various ways. One of them was by limiting His power saying, "Can God spread a table in the wilderness?" Another was questioning His love. They might all be summed up in the word unbelief. There is nothing so tempts God as doubt, and it was their unbelief lost them the Land of Promise and it will lose us the pardon of our sins, the baptism of the Spirit, the blessing of sanctification, the healing of our bodies, the answer of our prayers and even part in the coming of our Lord.

5. The last of their dangers which He holds up as a warning to us is the spirit of murmuring. "Neither murmur ye as some of them also murmured and were destroyed of the destroyer." Their entire declension which culminated in God's awful oath that they should not enter into His rest all began with the one little sentence, "The people, as it were, murmured against Moses and against God." It was just the faintest kind of murmuring. It was one fly in the ointment, one speck on the spotless linen, one worm in the fruit, one blot of leprosy on the healthy face. We cannot afford for an instant to lose our joy. The spirit of depression and

discontent leaves us open to every temptation and danger. We must trust in the Lord forever, rejoice evermore, in everything give thanks and always triumph in Christ Jesus.

III. These, beloved, are the incitements and the admonitions of the sacred past calling us at once both to hope and fear. And in view of all the great apostle finally, in the third place, impresses upon us with great solemnity the responsibilities and privileges of our solemn place as those who are living in the end of the age. As you have seen the child trundling its little hoop by touching it on both sides alternately to keep it from either extreme, so God teaches us both with warning and with promise as our spiritual condition requires. Sometimes it is warning we need, and He shouts in our ear the solemn admonition, as a mother would cry to her babe in wild alarm if she was, too, in danger of falling over the precipice. But, again, when we are in danger of being too much depressed He speaks to us with notes of encouragement and promise, and He tells us there is no real danger of our failing utterly, and that He will never suffer us to be tempted above what we are able. And so we hear Him saying on one hand, "Let him that thinketh he standeth take heed lest he fall;" but immediately after adding on the other side, "God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, make a way of escape that ye may be able to bear it."

On the one hand then, brethren, let us go forth with deep and holy seriousness; on the other, with divine encouragement and confidence. He assures us of His restraining and sustaining grace. He will keep back the flood from going too far. There is nothing can come to us but He allows and can prevent and will arrest before it goes too far. On the other hand, He will sustain us. He will give us a way to escape. He will deliver us from evil. What is that way of escape? It is not always our way of fighting our own battles. It is rather the way of flying into the open arms of Jesus, letting Him fight the battle for us and rest us on His peaceful breast. Then armed both with hope and fear let us go forth into the days before us. Days of blessing they will doubtless be; days of trial they are sure to be. The ends of the age are upon us. The hosts of hell and earth are massing for the final conflict. Let us not expect easy circumstances or dress parades, but set our faces as a flint to endure hardness as good soldiers of Jesus Christ, and, "withstanding in the evil day," at last, "having done all, stand approved, triumphant, crowned at the coming of our blessed Lord. God has honored us by letting us stand "in the ends of the age," guarding, as it were, the very bridal chamber of our coming Lord and opening the gates for the marriage of the Lamb. Surely He expects of us more than He expected of Abraham, Moses, Joshua, Elijah or Paul! Shall He be disappointed? Shall He find us worthy of His trust? Shall He find us wholly true?

Comforted to Comfort

By Rev. F. B. Meyer.

"The God of all comfort, who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." II. Cor. I, 3, 4—R. V.

CHILD of God, think it not strange concerning the fiery trial which tries thee, as though some strange thing had happened. Rejoice, inasmuch as it is a sure sign that thou art on the right track. In an unknown country, a man tells me that I shall presently pass over a stony bit of road on my way to my abiding-place, and when I come to it, each jolt tells me that I am right. So when a child of God passes through affliction, he is not surprised, but satisfied. He knows that he is right for the gate of pearl, for it is through much tribulation that we enter the kingdom. *Thine afflictions cannot be few.*

Look up. There is thy Father, pure and holy. Thou art to be like Him. But ere thou canst be, thou wilt need the file of the lapidary, the heat of the crucible, the bruising of the flail—not to win thy heaven, but to destroy thine unheavenliness. The spirits gathered there, clad in lustrous white, tell thee that the brilliance of their reward has been in the measure of the vehemence of their sorrows. Be sure, then, that thy Father will put within thy reach a brighter crown, by putting thee within the reach of severe affliction.

Look down. Thinkest thou that the prince of hell was pleased when thou didst forsake him for thy new Master, Christ? Verily not! At the moment of thy conversion thy name was put on the proscribed list, and all the powers of darkness pledged themselves to obstruct thy way. What wonder if affliction comes to thee, as it came to Job, by the permission of Heaven, from hell!

Look around. Thou art still in the world that crucified thy Lord, and would do the same again, if He were again to live amidst it. It cannot love thee. It will call thee Beelzebub. It will cast thee out of its synagogue. It will think it a religious act to kill thee. In the world thou shalt have afflictions, though in the midst of them thou mayest be of good cheer.

Look within. What hast thou here but an evil heart, ever chafing against the rule and will of God; forward, restless, wilful? And in the constant strife between thy will and God's will, what can there be but affliction? This human life is the college of affliction, whither even the King's Son came that He might be a faithful High Priest.

For such as thou art, afflicted one, there is no literature so befitting as the Bible, and in the Bible no part more helpful than this epistle. *Hope* is the keynote of the epistle to the Thessalonians, *joy* of that to the Philippians, *faith* of that to

the Romans, *heavenly things* of that to the Ephesians, *affliction* of this. It was written amid afflictions so great that the apostle despaired of life. It is steeped in affliction, as a handkerchief with the flowing blood of a fresh wound. But in this passage the apostle has built for himself a little chamber of comfort on the wall of affliction. Its stones are quarried from the pit of his own sorrow. In it he sits and sings, "Blessed be God;" and into it he bids thee come till thine affliction be past, and thy sky is clear again. It is the chamber of comfort.

When in affliction, mind three things—Look out for comfort; store up comfort; pass on the comfort you get.

I. LOOK OUT FOR COMFORT.

It will come certainly. Wherever the nettle grows, there grows the dock leaf; and wherever there is a trial, there is somewhere at hand, a sufficient store of comfort, though our eyes, like Hagar's, are often holden that we do not see it. But it is as sure as the faithfulness of God.

It will come proportionately. God holds a pair of scales. This on the right side, called AS, is for thine afflictions; this on the left, called SO, is for thy comforts. And the beam is always level. The more thy trial, the more thy comfort. As the sufferings of Christ abound in us, so our consolation also aboundeth through Christ.

It will come divinely. It is well, when meeting a friend at the station, to know by what route to expect, lest he come in on one platform, while we are awaiting him on another. It is equally good to know in what quarter to look for comfort. Shall we look to the hills? No; for in vain is salvation looked for from the hills. Shall we look to man? No; for Job found the best men of his time to be miserable comforters. Shall we look to angels? No; God entrusts angels to fulfill many ministries for us, but never to comfort. This needs a gentler touch than theirs. God dare not entrust it to Gabriel. He comforteth those that are cast down. He healeth the broken in heart, and bindeth up their wounds.

It will come *mediately*. Our consolation aboundeth *through Christ*. When a bridegroom makes a present to his wife, he puts it in the rarest casket, and sends it by her choicest friend. And when our God comforts us He adds to the exquisite beauty of His comfort by sending it through the Son of His love.

It will come directly, through the Holy

Ghost, that other Comforter, whom the Saviour gives, and who gives us Him, and in giving us Him gives us all.

It will come variously—sometimes by the coming of a beloved Titus, a bouquet, a letter, a message or a card; sometimes by a promise, laying an ice-cold cloth on our fevered brows; sometimes by God simply coming near. In sore sorrow, he comforts best who says least, and who simply draws near, and takes the sufferer's hand, and is silent in his sympathizing love. It is so that God comforts. Thou drestest near in the day of mine affliction. Thou saidst, It is I, be not afraid.

II. STORE UP COMFORT.

The world is full of comfortless hearts; orphan children crying in the night. Our God pities them, and would comfort them through thee. But, ere thou art sufficient for this lofty ministry, thou must be trained. And that He may train thee perfectly, He puts thee through the very same afflictions which are wringing human hearts with aching sorrow. He makes thus for Himself an opportunity of comforting thee, and of so teaching thee the divine art of comfort. Watch narrowly how He does it. Keep a diary, if thou wilt, and note down all the procedure of His skill. Ponder in thine heart the length of each splint, the folds of each bandage, the administration of each opiate or cordial or drug. This will bring a twofold blessing. It will turn thy thoughts from thy miseries to thine outnumbering mercies; and it will take from thee that sense of useless and aimless existence which is often the sufferer's weariest cross.

Dost thou wonder why thou dost suffer some special form of sorrow? Wait till ten years are passed. I warrant thee that in that time thou wilt find some, perhaps ten, afflicted as thou art. When thou tellest them how thou hast suffered, and how thou hast been comforted; whilst thou unfoldest thy tale, and seekest to repeat on them the magic spells that have charmed away thy griefs; in their glistening eyes and comforted looks thou wilt learn why thou hast been afflicted, and thou wilt bless God that thou wert able to comfort others with the comfort wherewith thou thyself hast been comforted of God. Once more, then, remember to store up an accurate remembrance of the way in which God comforts thee.

III. PASS ON THE COMFORT YOU RECEIVE.

At a railway station a benevolent man found a school-boy crying because he had not quite enough to pay his fare; and he remembered, suddenly, how, years before, he had been in the same plight, but had been helped by an unknown friend, and had been enjoined that some day he should pass that kindness on. Now he saw that the long-expected moment had come. He took the weeping boy aside, told him his story, paid his fare, and asked him, in his turn, to pass the kindness on. And as the train moved from the station the lad cried cheerily, "I will

pass it on, sir!" So the act of thoughtful love is being passed on through our world, nor will it stay till its ripples have belted the globe and met again.

"Go thou and do likewise." Is thy heart comforted? Then be on the alert to comfort those who are in any trouble. Thou canst not miss them; they are not scarce. Thine own sad past will make thee quick to detect them where others might miss them. If thou findest them not, seek them; the wounded hart goes alone to die. Sorrow shuns society. Thou shouldst constantly seek, from the Man of Sorrows Himself, directions as to where the sorrowing abide. He knows their haunts, from which they have cried to Him. And when thou comest where they are, do for them as the Good Samaritan did for thee, when He bound up thy wounds, pouring in oil and wine. Comfort them with the comfort wherewith thou thyself hast been comforted of God.

MEMBERS OF THE BODY OF CHRIST.

By MARIE SOPHRINA BURNHAM.

Let us carefully study together this beautiful twelfth chapter of First Corinthians, and see if we are not able to perceive clearly what member of Christ's body we were created to be.

All of us have known people who were ready to do their duty, but never seemed to be able to come into a clear understanding of what their duty actually was. These roam around, doing little things put in their way by other people, or else undertake some work for which they are manifestly unfitted, from a pure but purely mistaken sense of duty. They may pray, "Lord, show me what I ought to do," and again, "Lord, send me something to do for Thy sake," and perhaps when the Lord shows them they fail of comprehension, or when He sends them a work to do they have found something more to their taste. But God's work is never fancy work, and when you find yourself engaged in something altogether delightful and congenial you may, in nine cases out of ten, fitly begin to question whether you are doing your work in God's way, or God's work in your way. "Now ye are the body of Christ and members in particular" (1. Cor. xii. 27).

If it is true that no body is complete without all of its members, then the body of Christ is incomplete without each one of His members—each individual one of us who profess to belong to Him. Oh, the privilege of being a member of Christ's body! But as each member has an office to perform this brings the sense of responsibility home to us very strongly. If the members are in themselves imperfect the body is imperfect. Just so far as we are perfect, then, the body of Christ is perfected. This is indeed Christ in me, I in Him, if I be a perfect member of His body.

Each time we do a work which should be performed by some other individual, we have done him a wrong—we have deprived him of the pleasure of doing it, or the discipline which comes from it, or the

joy accruing from its completion, or the gratitude of the one benefited by it, and the "Well done" of His Master. Therefore, to assume another's responsibility may often be actual theft.

But all are members, and each has a duty of its own. "If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not the body, is it therefore not of the body?" 1. Cor. xii. 15, 16. We have no right to belittle our station, for God has placed us where we are needed, and where we are best fitted to be. How often we insist that we shall be tongues for God, when God intended us to be hands, and how often we are all ears, when we were created to be feet for God. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"

God has planned this body of Christ. He has decided who of us are best fitted to be tongues, and who should be hands.

If we dislocate our membership we mutilate the body of Christ. Do any of us dare to do that? Has not His precious body been sufficiently mutilated, but that we must add to His wounds and scars? Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? do all interpret?

Thank God for the diversity of His gifts—it gives each of us, individually, a chance to be just as necessary to the perfection of the body of His Son as another, for God is no respecter of persons, and "The eye cannot say unto the hand, I have no need of thee; nor again the hand to the feet, I have no need of you," but "God hath tempered the body together, having given more abundant honor to that part which lacked." "Now ye are the body of Christ, and members in particular." If you are in doubt as to which member you should be, and what duty you should perform as that member toward the body, let me earnestly suggest that you read this chapter prayerfully, on your knees, and may God speak to you and completely assure you.

Downer College, Milwaukee.

CRUCIFIXION BEFORE SANCTIFICATION.

By Rev. E. L. WIMMER.

Death before life. Buried before raised. The "oldness" deposed and destroyed before the "newness" of life. Dead with Christ before we live with Him. This is the way we are taught to "reckon." And when we become teachable "as little children," how simple, though wonderful, it all is.

"Father, I thank Thee that Thou hast hid these things from the wise and prudent and hath revealed them unto babes." Some of the "wise and prudent" are still trying to get the "old" sanctified. But the "old" still has his horns and cloven feet, and try as persistently as we may to get him sanctified yet these uncomely appendages and deformities remain, and the

"helmet of salvation" does not fit and the "gospel of peace" cannot be adjusted.

Here is the life that Jesus taught us to lose. Happy is he who loses it. This is the "father and the mother" to be hated; hated unto death. "Knowing this that our old man is crucified, that the body of sin might be destroyed." The dear Lord has provided this way of disposing of the old life. And further than this He will have nothing to do with it, and we are taught to "reckon" ourselves "to be dead indeed unto it," being "buried with Christ by baptism into His death."

Here then the old life finds its grave. Thither we have followed it and consigned it to the tomb, never to be resurrected. "For how shall we that are dead to sin live any longer therein?" But we are resurrected, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Oh, blessed new life! It is the Christ life; yes, His very own life. This is the life of which Jesus is the sanctification. He has sanctified but one life and that is His own. And if His life is in us, then "He is made unto us sanctification," and the "Spirit of life in Christ Jesus makes us free from the law of sin and death."

The object of the crucifixion is not to terminate our life, but to exterminate the old. However, we could not survive were it not for the fact that we die "with Christ." Oh, wondrous love! He "trod the winepress alone," but we are crucified "with Him." With His kind arms about us He gently leads us to the cross, Himself dispelling the fear, and as the nails go crashing through pride, self-love, ambition and unholy desires, He whispers, "The Spirit of My own life shall make you forever free." Then, "though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me." Dear Lord Jesus, Thou hast died that we might die. Lead us into death, and in its stillness be Thou the secret of our life.

WHAT FAITH IS.

In a recent address by Rev. F. W. Flint, of Los Angeles, upon "Faith," the following striking points were brought out:

1. Faith is death to sin. By faith we reckon ourselves dead unto sin and alive unto God; and it becomes a reality.

2. Faith is healing. By faith we believe that Christ is able to heal, and actually effectuates a cure, and according to our faith is unto us; our healing is a fact.

3. Faith is fellowship. By faith we appropriate Christ, eat His flesh and drink His blood, live by Him; and Christ is really our subsistence.

4. Faith is victory. By faith we believe ourselves, through Jesus, more than conquerors of the world; and so are overcomers.

5. Faith is inheritance. By faith things in promise take on body, are given substance; and we become inheritors of eternal gifts, we possess all things. Faith has as its reward God, and all things are possible through His grace and assistance.

HOW THE LORD LED ME.

By LIZZIE McHUGH.

THE Lord favored me with Christian parents (Methodists), who taught me to pray, and talked to me of Jesus Christ and His love when very young. I can remember gathering around mother at the evening hour, before the open fireplace, in the old home in Ireland, when she would tell Bible stories, and seek to impress the truth on our young hearts. I believe I was saved and loved Jesus until between twelve and seventeen years of age, when the ambitions and jealousies of school life seemed to take possession of me and leave no room for God. With a great desire to become a teacher I was very ambitious, and usually stood, if not at the head, very nearly so in all the classes.

The Lord providentially upset all my plans, so that the only teaching permitted me was that assistance the principal of the school which I attended called on me, as a senior, to render, as they do frequently in the Old Country schools. Coming with my father's family to Windsor, Ont., in the summer of 1880, a terrible storm on the ocean, during our voyage, caused me an agony of terror, being unsaved. During a series of special services held by Rev. J. V. Smith, D.D., then pastor of the Wesleyan Methodist Church, Windsor, I was led again to seek Jesus as my Saviour.

For several years I had an up and down experience—a very hasty temper being my besetting sin. But about eight years ago the Lord showed me that He was manifested to destroy the works of the devil in my disposition, and I have enjoyed victory through Jesus on that line ever since.

In January, 1895, at Ypsilanti, Mich., the Lord showed me that He wanted me to do some work for Him in the Salvation Army. I did not realize how much pride there was lurking in my nature until called to don the uniform, especially the bonnet, and it was not done without a severe struggle. But God helped me to yield myself fully up for it in June the same year. Pride, reputation and everything I held dear were laid on the altar, and I received a wonderful blessing in service. I could see the two paths so distinctly in my mind. The one meant the deathblow to self and every earthly ambition I had ever entertained; the other meant please self, friends, be a half-hearted follower of Him who had given Himself for me. The end of the two ways was also very clearly before my mind's eye, and I felt that I dare not risk taking the easy path. So I took up my cross, and found that Jesus was there to bear the heaviest part. I have learned to know better what it means to be "despised and rejected," also to "endure hardness as a good soldier," and to have victory through our Lord Jesus Christ.

All through the past year (1897) the Lord has been leading me in what seemed a hard, dark way, which I could not understand; sickness almost all the time, and

dark, even the joys of salvation were withheld, and my soul was such a blank at times that it seemed as if the Lord had withdrawn and taken all consolation from me. I was stationed in Michigan City, Ind., at this time, January, 1897, a total wreck physically, suffering from nervous prostration, malaria fever and laryngitis, all at the same time. The attending physician gave me up. Unable to speak or raise my head from the pillow, my heart having almost failed, it seemed impossible for me to live from one hour to the next. Then the Lord, one afternoon, directed some one to open my Bible to Ps. xxvii. 14, and I just stayed my weak heart on that promise, claiming it for myself. The Spirit seemed to hold me on a mountain top, and to show me the harvest and the few laborers; and the command to pray for laborers was very much pressed upon me, and the Lord strengthened me as I prayed.

The night following (month of March) my heart nearly failed, so that when propped up with pillows I fell over. Then the lady who was nursing me sat behind me in the bed and tried to hold me up, but my head dropped on my breast. The enemy had taken the word of promise and faith out of my memory; and I could not get hold of it for about an hour. I asked God to give it back to me, and He did help me in my extremity. After four hours of my trembling in the balance between life and death, He turned it in favor of life for me. Praise His name! "Unto God belong the issues from death." Ps. lxxviii. 20.

As yet I did not understand anything of God's provision in the atonement for the redemption of our bodies from disease, as well as our souls from sin. How patient He is with us!

Another physician who was interested in the case came in to see me, and left some medicine, a tonic, which I took. I continued to improve slowly. Left Michigan City, Ind., in July, and came to North Long Branch, N. J., to the S. A. Home of Rest. I was there seven weeks and recruited a good deal. In September I had an appointment in the New York Rescue Home, but broke down again completely after about six weeks' work. The attending physician said my constitution was so run down that medicine would not reach my weakness; all he could do was to relieve me temporarily.

Then the Holy Spirit suggested to me to search the "Word," and see what God says about healing. In less than an hour I had between fifty and seventy-five promises about healing and strength and deliverance. It seemed very strange that I had never seen this in the Word before, but God was leading me. I laid aside all medicines, and, depending wholly on God, I asked Him to direct me to some one who had the "gift of healing," that I might learn more fully God's plan and thought.

Brigadier Bown made arrangements for me to spend some time at Berachah Home, South Nyack, N. Y., where, under the instruction of Rev. Geo. B. Peck and those in charge of the Home, I was enabled to see that the doctrinal basis of the

prayer of faith for healing is in the atonement, since "Himself took our infirmities and bare our sicknesses."

Soon as the Spirit revealed this to me, Satan seemed alarmed, and brought a harder pressure to bear on my weak body than ever before. But as God Himself had imparted His faith to me, it was not shaken by Satan's attacks, but was rather tested and strengthened, but without my feeling any better in body.

This was on Saturday night, November 6th. I sent for Dr. Peck and Miss Lindenberger on Sunday afternoon. I was anointed and prayed with, and God gave me a very marked healing and I was able to dress and go down to supper. The spiritual blessing has been even more than the physical, as the Lord is manifesting Himself to me in a new and more blessed way than ever before. I have had some hard testings since, but He is faithful who promised. I find it very helpful to wait quietly before God, and receive from Him life and strength for body and soul by the moment.

He has not restored the old joys, but has come in Himself and by His Spirit taken up His abode in my body, which is His temple. Glory to His name! He is my life, my strength, my defence, my Deliverer, my joy, peace, rest, faith, my all in all.

Romans viii. 11 has been very specially blessed to me. He who has led me into this new life has given me a full Gospel to teach now, which I did not know before. So, looking for that blessed hope, the appearing of our Saviour, I go forth as His Spirit shall lead me, to do all I can with the new life He has given me to hasten His coming, and to glorify God in my body, which is His.

"WHY SLEEP YE?"

By Miss PHILLIPS, India.

With girled loins and burning lights,
We eagerly, expectant wait,
Well knowing though that the time seems
Long.

The Bridegroom's at the gate.

At worldly lives with pain we gaze
To see the leprosy of sin
Protesting Christianity
That covers deep the taint within.

Oh, what will wake this sleeping crowd,
Convince them that self-life is sin?
Oh, nothing but Thy Coming, Lord,
Will startle, rouse and bring them in.

We grieve for fear they lose, alas,
The Christian's highest destiny;
Christ's Bride caught up, and they left out
To face tribulation's misery.

And what are we who, grieving, wait,
But sinners, hourly kept snow-white
In cleansing blood that ever flows
Until our Father's replaced by light.

How joyous those who truly wait
(In spite of grief at sight of sin),
To sit and feast by Him, they're called
"Fruitful Branches" reserved by Him!

MAKING JESUS KING.

By Rev. C. C. COOK.

ISRAEL'S shepherd king—how true a type is he of that more glorious One whom all true hearts love to own!

He, like David, was early appointed for Kingship, and also like David, must He wait to be enthroned. Long did David wait, but longer waits His Son for the honor that has been promised Him; for however men may reason, the truth remains, that excepting here and there a loyal heart over which He reigns Jesus is not, nor has He yet been King on earth. That He is to be, admits of no doubt, for clearly does the Word declare, "He shall have dominion from sea to sea, and from river to the ends of the earth." He has been Prophet, He now is Priest, He will be King. As to the "How" of the fulfillment of this promise opinions widely differ. Gradual extension, is the thought of some, until the Gospel has achieved universal sway, and Christ thus becomes in a spiritual sense the Lord of all. But alas, for this hope!

The nineteenth century of Christian effort shows heathenism increasing numerically daily, and false doctrines under specious names penetrating to the very centres of Christian civilization and winning converts there. And modern society, what does it reveal, when the venter is torn away, but the same vices and wickedness that degraded paganism! II. Tim. iii. 1-5; iv. 1-4. Others, however, and we are among them, look for His Kingship in a personal, visible coming, when sin, injustice and misuse shall at last be done away, and He direct the affairs of earth in equity and truth, in keeping with the promises, "He shall sit upon the throne of His father David," and "a King shall reign in righteousness, and princes shall rule in judgment."

All whom this truth seizes with a vital grasp are filled with

A GLOWING ENTHUSIASM

like that which possessed the hearts of those who, challenged by David at a time when dangers surrounded him, and he knew not whether they came as friends or foes, shouted, "Thine are we, David, and on thy side, thou Son of Jesse." Who other than the true King, God's anointed, is worthy of our acclaim, and what more glorious hope can animate us than that of His coming in beautiful presence, and what higher honor than to follow in His train! "Thine are we, O Christ, and on Thy side, Thou glorious Son of God."

David's friends served him intelligently. "They were men that had understanding of the times to know what Israel ought to do." So should our service be and indeed with no other is He pleased.

INTELLIGENT SERVICE!

Has not heaven us reform the world, or to build His throne with stones from the quarries of mere humanitarianism, benevolence or intellectuality? Many seem to think so. Oh, how have science, art, letters, politics and even war been employed

in His name! Cromwell's Ironsides were hardy fighters, and prayed and sang Psalms as they entered into battle, and talked much of King Jesus, and doubtless really loved Him, but not so was He to be crowned and His throne exalted. As disastrous as that well meant effort, have been and will be, if men would only see it, all others that are prompted by the same spirit and conducted on the same plan. Despite all that men, animated by this hope, have ever done, He is not yet King over a single nation, state or even municipality in the world, but these are all still subject to him whom Christ Himself called the "Prince of this world."

"This Gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come." Jesus said this in answer to His disciples' anxious inquiry. In Acts xv. 14-17, we have God's plan even more definitely outlined, viz.: In this age He is visiting the Gentiles to gather out a people for His name, then comes the rebuilding of the temple, accompanied by the promise of the restoration of the Jews; then follows the millennial age of universal righteousness, when Jesus will be King. Is it not then for us to quickly preach the Gospel as a witness to all nations, and thus to help to gather out a people for His name?

Elsewhere in the Word we are told that this people is the body of Christ, He Himself being the Head; so soon therefore as the Body is completed—the last member added to it from among the tribes of earth—will the Head be joined thereto and the whole man be perfected. (Eph. iv. 11-16.)

What remains then for the true believer but the manifestation of

A COURAGEOUS PURPOSE,

attested by active, self-denying efforts to spread the truth, thus gathering out His people, and so to hasten the coming of the King. "All these . . . came with a perfect heart . . . to make David king over all Israel." Who will help make Jesus King? Has he said to you, Go? Then it is not safe to linger. He will care for His own, whether it be among Africa's fevers and poisonous reptiles, or China's filth, or India's heat. His choice of a place is the safe place, though it be in the battle's front where bullets rain like hail. Better be fighting there if He commands than be sinking in the rear or lounging in the tent where straw bullets sometimes fly. If He says, Give, it is safe to do it, no matter what or how much the call may mean.

The hands that grasp and hold so tightly now will lie open in the coffin, nor will any earthly gold be carried away by translation Saints, for it will not be needed for the pavements of the New Jerusalem. But now it may be used to redeem souls that will shine forever. Better give it now. Property, stocks, bank accounts, diamonds, how much better to put them now to the Master's use than to run the risk of litigation, depreciation, embezzlement and robbery, not to speak of their treacherous power to draw the soul from God.

IT ALWAYS PAYS TO OBEY JESUS.

Thirty, sixty, an hundred fold, is His promise for all investments. How foolish then to hoard money in earthly banks with the hope that after it has earned a good percentage you will have the more to give. No investment can give what He offers. Ten dollars now in His name is more than one hundred would be ten years from now. Oh, look a little further on beyond banks, and syndicates and now make investments for gain and lay plans for rulership in His coming kingdom. How many cities will you rule—ten or five or two? God forbid the burying of the talent, for that means shame and loss when He comes.

IT IS A RICH LEGACY

our Lord has left us—this work for Him. "The poor ye have always with you." And who are the poor if not the neglected of heathen lands? Sunken are they in a pit of poverty and need incomparably deeper than any poor with whom we come in touch. Not deeper in sin than the ungodly in Christian lands, but infinitely more destitute as to privilege and opportunity of knowing God and the way of Life. Let us love them and gather out from them for the completion of the Bride, and then will our legacy—unattractive though it seem—enrich us, even as did the earthen crock which the old servant dashed to the floor indignant that her master had left her a gift so mean—when, lo, from it there rolled the yellow coins.

WHO WILL HELP MAKE JESUS KING?

Did David's men glory in the honors he shared so freely with them when he sat as undisputed sovereign? How much more radiant the robes, and higher the honors, and grand the titles of those who are now serving Him in self-denial, but who will be exalted when the King comes in!

When Charles, their king, was an exile in France, the poor Scots, it is said, would look toward that land from their native cliffs and plaintively call, "Coom back, Charlie!" "Are ye na cooming back, Charlie?" "Oh, coom back!"

Ah, more charming in all the graces of person and of speech than bonnie Charlie is our glorious King. Shall we not then, if we really want Him back, give as much and suffer as greatly, if need be, to cause His return, as any loving hearts would for an earthly king?

When His own will say, with loving, earnest deed, as well as with tender voice, "Come quickly, Lord Jesus!" Can He tarry long?

A PRAYER.

Rev. R. W. Lowrie, D.D., once prayed: "O Lord, take the pride out of our humility! Give us no more daily grace than we use up; make us to live all that we pray; help us to give till it hurts; make our age wiser than our youth, and answer our prayers by refusing to answer them unless we ask wisely."

LIVE COALS FROM MANY ALTAR FIRES

THE FIRST THING.

A singular action, of a sanctified Christian, is to be more in love with the employment of holiness than with the enjoyment of happiness.

Thousands of professors prize the wages of religion above its works; but a Christian will prize its works above its wages. Give me that singular preacher who prefers his labor to his lucre and the flock he attends to the fleece he obtains.

Some men serve God that they may serve themselves upon God. He loves not religion sincerely who does not love it superlatively. "Israel is an empty vine; he brings forth fruit to himself." Empty and yet fruitful; fruitful and yet empty. Thus, that fertility which springs up from the bitter roots of self has nothing but vacuity in the account of God.

Such professors do not make gain stoop to godliness, but godliness to gain, which is, as if a man should fit his foot to the shoe when he should fit the shoe to his foot.

That tradesman is poor and needy who must have ready money for all he sells. In the good a carnal man does for God he seeks himself more than God. The clock of his will stands still unless its wheels of profit be oiled.

If the virgin should only give her hand in matrimony for her bridegroom's riches, she would not espouse herself unto his person, but unto his portion. This were not properly to make a marriage with him, but a merchandize of him. Saint Austin hath an excellent saying: "He loves not Christ at all who does not love Christ above all."

(Rev. William Secker, 1813.)

JESUS ALONE.

Reader, though good works may be our Jacob's staff to walk with on earth, yet they cannot be our Jacob's ladder to climb to heaven with. To lay the salve of our services upon the wound of our sins is as if a man, who is stung by a wasp, should wipe his face with a nettle; or, as if a person should busy himself in supporting a tottering fabric with a burning firebrand.

It is the greatest folly to expect profit from that which is unprofitable. Could we have done all that was commanded us, yet, without the mercy of God, all that we could have done would certainly undo us. When the river fails us in its supplies of water we then look up to the clouds for moisture. If Christ breathe not into our religious services it is impossible to grow under them. That which is true in philosophy is not always true in divinity. One says that "the purest elements have the least nourishment." But

by the doctrines of the other the reverse is true.

AT REST.

A covetous man is fretful because he has not so much as he desires, but a gracious man is thankful because he has more than he deserves. It is true I have not the sauce, but then I merit not the meat. I have not the lace, but then I deserve not the coat. I want that which may support my dignity, but I have that which supplies my necessity. "Having food and raiment, let us therewith be content." Here is the flesh of the creature to fill us, and the fleece of the creature to cover us.

It is reported of a woman who being sick was asked whether she was willing to live or die answered, "Which God pleases." "But," said one, "if God should refer it to you, which would you choose?" "Truly," replied she, "I would refer it to Him again." Thus that man obtains his will of God, whose will is subjected to God.

A contented heart is an even sea in the midst of all storms. It is like a tree in autumn which secures its life when it has lost its leaves. When a worthy man (Mr. Hern) lay upon his deathbed his wife, with great concern, asked him what was to become of her and her large family. He answered, "Peace, sweet heart; that God who feeds the ravens will not starve the Hems." If the child be jealous of his father's affection, he will soon be dubious of his father's provision. (Do.)

HOW TO RISE.

Our first fall was by rising against God, but our best rise is by falling down before Him. The acknowledgement of our own impotence is the only stock upon which the Lord ingrafts divine assistance. An humble saint looks most like a citizen of heaven. "Whosoever will be chief among you, let him be your servant." He is the most lovely professor who is the most lowly professor. An incense smells the sweetest when it is beaten smallest; so saints look fairest when they lie lowest. Arrogance in the soul resembles the spleen in the body, which grows most while other parts are decaying. God will not suffer such a weed to grow in His garden without taking some course to root it up. A believer is like a vessel cast into the sea—the more it fills the more it sinks.

"Pride goeth before destruction, and a haughty spirit before a fall." The flowing river quickly turns into an ebbing water. It is not all the world that can pull a humble man down, because God will exalt him; nor is it all the world that can keep a proud man up, because God will abase him.

Do but mark how one of the best of saints views himself as one of the least of saints: "For I am the least of the apostles; that am not meet to be called an apostle." In the highest heavens the beams of majesty are displayed; but to the lowest hearts the bowels of mercy are discovered. "Be ye clothed with humility." Pride is a sinner's torment, but humility is a saint's ornament. The cloth of humility should always be worn on the back of Christianity.

REAL HUMILITY.

Francis de Sales used to say that there were two graces which, while they should be ceaselessly exercised, should, if possible, be never or most rarely mentioned—Humility and Chastity.

"Really, dear father," I once said, "I do not agree with you. On the contrary, I would have the world re-echo with these two precious words. I would carve them on every tree, and write them in letters of gold on every portal."

"My reason for what I say," the saint answered, "is that neither of these graces can be praised, either generally or in an individual, without tarnishing their freshness. I say this because first I believe that no human language is competent to describe their worth, and consequently all insufficient commendation is injurious; secondly, because to praise humility excites self-love to seek it on a wrong ground; and, thirdly, when we praise any one for being humble we flatter his vanity and tempt him to indulge it in a very dangerous way; the more humble he thinks himself so much the less humble will he really be, and of course he will fancy himself humble when he sees that he is considered to be so. And as to purity, the mere commendation thereof suggests an almost imperceptible thought of its opposite vice, which is a sort of temptation, and to praise an individual for it is clearly to place a stumbling block in his way by exciting his pride. Moreover, we should never put any confidence in the purity of past time—it is a treasure contained in a very weak and fragile vessel. For all these reasons I hold it to be prudent to say very little about either virtue, while it is all the more necessary to cultivate both diligently."

"I do not mean," he went on to say, "that one is to carry this to excess, and refrain from speaking of these graces on fitting occasions; no, nor in terms of commendation, either. They can never be sufficiently cherished, esteemed, praised; but what is all that after all? All this feeling of commendation is not worth the tiniest practical fruit. Now for your arguments on the other side?"

"I have nothing else to say," was my inevitable answer. "You have taken the wind out of my sails, and I can follow in your wake."

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We would ask our readers to send us this coming year, any new thought or condensed selection that has been of blessing to their own souls and so contribute together to helping one another.

THE Christian and Missionary ALLIANCE.

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EDITORIALS

WE CANNOT BE RESPONSIBLE FOR SUBSCRIPTIONS or communications for THE CHRISTIAN AND MISSIONARY ALLIANCE which are mailed to the Nyack Post Office. All communications for this paper, and all subscriptions, renewals, changes of address, contributions for the Editorial Department, must be addressed to 692 Eighth Avenue, New York.

A HAPPY NEW YEAR.

In the name of the Lord and in the name of the officers of the Christian and Missionary Alliance, we desire to wish a happy New Year to all our ALLIANCE household throughout the world. May the Lord Himself bless you and make you a blessing throughout all the days of 1898.

A NEW YEAR'S WATCHWORD.

The editor takes the liberty of passing on His New Year's watchword to his beloved brethren, the readers of THE CHRISTIAN AND MISSIONARY ALLIANCE and the members of our Alliance family circle. "Enoch walked with God and was not for God took him." What a beautiful description of a dedicated life and its glorious ending. What a happy thing for us if it might record for each of us the history of the future.

It describes a dedicated life. The primary impression which these beautiful words are fitted to make upon the mind is that of deep piety, godliness and devoutness. It portrays the life of a good man dwelling in intimate fellowship and constant communion with his Father. Surely goodness forms the very highest human character. The greatest thing in our life is what we are. Oh, that each of us this year might be characterized by the spirit of Enoch, by sweetness, Christlikeness and holiness even more than brilliant utterances or remarkable achievements.

But far more marked than even the character of Enoch is Enoch's Companion. It is God rather than Enoch that stands in the front of the picture, and Enoch himself is lost in the shadow of the Almighty. We remember seeing a beautiful painting of St. John on the bosom of Christ. John's face is out of sight, hidden on the breast of Jesus, while Christ alone is seen bending over the hidden form of the beloved disciple. There is a fine suggestion in the next clause of the sentence, "Enoch walked with God and was not." God was and Enoch was not. He was one of the "things which are not" that God uses to "bring to naught the things that are." The secret of the truest holiness is "not our holiness, but Him." True sanctification is communion with Christ and the living out of the testimony, "Not I, but Christ that liveth in me."

The figure of walking is full of beautiful suggestiveness and recalls many an incident in our own lives when we have walked with fondly loved friends in delightful harmony and hallowed conference. Perhaps the most comforting suggestion about it is the very commonness of the act. There is nothing more commonplace than walking. It tells us of a life full of ordinary duty, trial and perhaps drudgery far removed from the excitement of novelty, pursuing its even tenor through years, it may be, of monotonous plod. Oh, how such a life can be glorified by the companionship of Jesus! Oh, ye who are to spend the days of 1898 in the workshop, in the busy office, in the nursery, the kitchen and toilsome field, remember with every step you take that He who walked with them to Emmaus is walking by your side, and that angels on their heavenly thrones are envying you the honor of His companionship.

The deepest truth suggested by this picture is intimate communion with God. So let the year be spent in the secret place of the Most High, in the innermost sanctuary of His presence, in the unclouded light of His love, and in an unbroken communion which draws its breath from His bosom and pours its every thought and consciousness into His loving, listening and ever present ear and heart.

Such a walk has its appropriate consummation. Enoch was not walking for exercise. He was going somewhere, and he got there at last. One day he walked so far with God that he never came back. He stands as the sublime type and object lesson of the translation of the saints at the coming of the Lord. This was his

life of testimony and this was His glorious reward. In this he, the seventh from Adam, representing the perfect ideal of humanity, the flower, as it were, of the race, foreshadowed the last generation of redeemed men who, like him, are being called to a closer walk with God, and, like him also, shall have the unspeakable joy of being caught up to meet the Lord in the air. Some day there will be people who, like Enoch, will not be "found." They will be the "Missing Ones" of that strange morning after the Lord has come. God grant that we may be among them! Oh, if this year might bring it near!

The connection between Enoch's life and Enoch's translation is very sweet and solemn. It tells us how we may hope to be among the raptured ones of the glorious *Parousia*. The only way to make sure of our being caught up to meet the Lord is to be walking with Him here. The translated ones are those in whom "is found no guile," and who "follow the Lamb, whithersoever He goeth." Soon shall it be said, "The marriage of the Lamb is come and His wife hath made herself ready." "To her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints." Let us put on our beautiful garments now and "walk with Him in white" through the days of 1898.

THE OPENING OF THE NEW YEAR.

This momentous year is opening amid ominous and significant clouds. The whole Eastern sky is thick with dark and threatened signs of trouble. Perhaps the trouble will not yet culminate in a political crisis, but it is a more significant intimation that the age is ripening to its close. Last year it was the Turkish war cloud. This year it is a combination of complications in eastern Asia, and in connection with the immediate future of the vast empire of China, a situation which shows how easy it would be for all the great powers of the world to become suddenly involved in a conflict that would shake the universe.

While the Chinese situation is still fraught with possible danger to the peace of the world the Mohammedan question is far from settled. The echoes of the troubles of six months ago in Greece and Asia Minor have just been thundering back from the cliffs of the Himalayas, and the mutterings are heard all over the Moslem world of a deep undercurrent of commotion and unrest which at any moment might break out in a great religious war. The world is ripening for the harvest and the vintage of the coming judgment.

Often it seems as if the storm was about to break, but something holds. The hour is not yet come. What is holding? It seems to us that Christ is waiting for His Bride to be ready, and for the last remaining members of His body to be gathered out from all the heathen nations to whom the Gospel is going forth as a last witness, and then the angels who hold the winds

in their fists will loose the bands of the elements and the last tempests shall burst on the devoted world, while out of it shall rise to meet Him in the air the little flock who have been waiting, watching and preparing for His coming.

THE ROLL OF HONOR.

Among the honored names who were called from our Alliance circle during 1897 there are a few that should be emphasized in characters of loving remembrance and honor. Among these were two beloved members of our Missionary Board, Mr. William H. Conley, of Pittsburgh, and Mr. H. W. Burnham, of New York. Another and later name to be added to the Roll of Honor just as the year was dying out was Dr. Amelia Barnett, one of our oldest and most beautiful Alliance people, to whom the loving hand of Mary Cookman, her most intimate friend, has rightly paid a modest but merited tribute which our readers will find in next week's issue of this paper. On the foreign field a larger and longer list, including such names as Mr. Garrison, of India; Mr. Woodcock, of the Congo; Mrs. Francis, of the Soudan.

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A FAREWELL MISSIONARY MEETING is being held as we go to press, January 4th, in connection with the outgoing of several new missionaries, including several for India. We shall give a fuller account of this party in our next issue.

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OUR PREMIUMS WILL BE KEPT OPEN FOR a little while longer, and we call attention to the special premiums which we offer for clubs. Persons sending us a club of ten names will receive the Bible mentioned in offers "A," "B," and "C" on the 23d page; those sending twenty will receive one of the premium offers marked "D," "E" or "F," for thirty or over will receive the illuminated Bible described as Premium No. 3. These names for the clubs, however, must all be sent at the same time, and clubs and premiums cannot be mixed in the same list. They must all be club subscribers, and the person getting up the club will receive the premium extra.

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SUBSCRIBERS IN THE WEST AND SOUTH will please bear in mind that the express charges upon the Premium Bible are a dollar or more, and will do well to enclose fifty cents, the mailing charge, with their orders.

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All Communications for Rev. A. B. Simpson personally should be addressed to 892 Eighth Avenue, New York.

PRESS ECHOES FROM OUR CONTEMPORARIES

In view of the first week of the New Year, which is usually set apart by the churches of the country for special prayer, there is raised before us the necessity for more definiteness in petition. The Evangelical Alliance has set out a list of subjects—one for each night of the week—but these, of course, are mere headlines, and it rests after all with those who lead the congregations to put their wants in precise and purposeful language. Prayer-meetings would be far more real if, instead of using circumlocutions to describe the person, place, or institution, we come straight to the point and use the name commonly accepted amongst us. Mr. C. H. Spurgeon used to shock some people by praying, "Lord, bless our dear friend Gough." Such definiteness would, at any rate, preserve the minds of the audience from much wandering and wondering, and engage sympathetic response.—*The London Christian.*

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As from time to time we enter upon new stages of life's service and pathway, we cannot possibly know toward what strain and stress we may be inevitably advancing. A very feeble assurance that we are in the path of His will may sometimes suffice; but all suddenly and unexpectedly we may find ourselves in circumstances where inability to say, confidently: "My God has led me here, and is now with me in all His grace—" will mean overwhelming fear and distress. How blessed in the hour of sore trial to be able to look back to some burning bush, which irreversibly pledged His guidance and His presence in the way which has become so unexpectedly difficult and searching!—*The Life of Faith.*

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A recent compilation of the statistics of Protestant missions in our own and other lands by Rev. Dr. E. E. Strong, of Boston, discloses the fact of money expenditure that may be startling to some minds. The annual cost of the missions of the American Board is \$368,299. The total income of the British Foreign Missionary and kindred societies is \$8,054,196. Thirty-three foreign missionary societies of the evangelical churches of the United States have a total income of \$4,333,611. Canadian foreign missionary societies receive \$316,045. The foreign mission work of the world costs annually \$12,988,687. When it is seen that nearly thirteen millions of dollars are received by these societies, all of which are clamoring for more and often under a burden of debt to carry on their present work, it seems a costly service to try to evangelize the world. Many would have it delayed till times are easier or till it can be done at less cost. But it must be said that all valuable work is costly.

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A recent reliable magazine article informs us of the expenditure of a New York newspaper that is operated on a large scale, having a morning and evening edition, and startles us with the knowledge that the annual cost exceeds two millions of dollars. There is spent for editorial and literary matter \$220,000; for local news \$290,000; illustrations, \$180,000; correspondents, \$125,000; telegraph, \$65,000; cable, 27,000; mechanical department, \$110,000; paper, 617,000; business office, ink, rent, light, etc., \$219,000;

and 337,550 miles of paper are used during a year. Now this is but for a single paper among the many in a single city, and when the combined cost of all the papers is estimated, the conclusion is evident that the gathering and disseminating of news is also a costly service. But we bear no clamor for the cessation of this work.—*New York Observer.*

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In the religious world there has been hardly any important event. The various religious agencies have pursued their regular course and attained the ordinary results. No new dogma has been announced, no great revival of religious activity has occurred in any sect, no pilgrimage or persecution, except the continuance of the Armenian persecution upon a smaller scale, has thrilled the nations; no extraordinary efforts have been made in behalf of degraded peoples or communities or of savage nations; and yet the record of the year will show the steady advance of all forms of religion, and the increasing influence of religious and moral ideas among men. Over against this must be noted the equally steady advance of materialism, and a decay and decline of high spirituality. The age grows more and more materialistic in every country. Art tends to decoration, to architecture, to the embellishment of utilities; poetry and fiction are realistic rather than imaginative; religion has more to do with feeding the hungry and clothing the naked and teaching the ignorant general knowledge, than with lifting the souls of men into communion with the unseen, and developing faith and devotion. The modern man is awaking to a mysticism to practical benevolence, and the holiest man now is he who gives all his goods to feed the poor.—*New York Observer.*

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The editor of the *Indian Witness* of Calcutta, of Nov. 26, notes a recent article appearing in the *Amrita Barar Patrika* in response to a report made in the former journal of an address by Dr. Macdonald on "Decline in Hinduism." This article in the *Patrika* makes several notable admissions, which are of interest to all lovers of missions.

We agree with Dr. Macdonald," says our contemporary, "that our social system is dying; that caste is losing its hold on the Hindu mind; that the Hindus are getting to be more selfless, and do not now choose to feed uterine brothers who are poor," etc., etc. "It is true," it says, "that the Hindus have become more indifferent about religion than ever their forefathers were." Of course it has a remedy at hand: "In Bengal and in certain parts of India, it is confidently believed that . . . the Vaishnavism of Lord Gauranga will prevail; and there are enthusiasts who believe as sincerely as they do in their existence that the religion of Lord Gauranga, the last of the Messiahs, is not only destined to regenerate India but all mankind; for men in all countries have now become very wicked and are very much in need of a new prophet." Those who are specially interested in the pre-millennial controversy will note the echo of the Christian doctrine of the Coming of Christ.

It also prophesies that Christianity will never take the place of Hinduism, for that would necessitate a change of government, i. e., self-government.

CHRIST FOR THE CHILDREN

CHRIST OUR ROCK.

By E. J. BANKS.

Can you tell me the difference between a rock and a stone? Yes, a rock is fixed, unmovable, and a stone can be shifted. Give me some more qualities belonging to a rock. Strong, firm, safe, etc.

The Lord Jesus told us a story about two men who built houses, the one on the sand and the other on a rock; when the storms came the house on the sand was soon blown down, while the other was firm and strong (Matt. vii. 24-27). So you see that a rock is a very safe, strong, secure, unchangeable place. For this reason God is often called a Rock in the Bible. You can read a great deal about this in Deut. xxxii., and in the Psalms also.

In Isaiah God is compared to "the shadow of a great rock in a weary land." That means that He is the One to whom we can go for rest and comfort. I remember, when coming down a mountain in Switzerland in the burning sunshine, how thankful we were to see some great rocks casting a shadow across our path. How we ran and threw ourselves down for rest in their grateful shade!

You will all remember the Rock in the wilderness out of which God made the water to flow when the poor Israelites were almost dying from thirst (Num. xx. 6), and how the water followed them ever after as long as they travelled in the wilderness. Well, in I. Cor. x. 5, we are told that that Rock was a picture of Christ. He gives the living water to save all thirsty souls. He once said to a poor woman who was talking to Him, "If thou knowest the gift of God, and who it is who talketh to thee, thou wouldst ask of Him and He would have given thee living water." If you want your souls to live, you must ask Jesus to give you this living water (John iv. 10; ch. vii. 37-40).

Jesus is like a rock, because He is a safe refuge from sin and sorrow and temptation. Some children were playing on the seashore, and without noticing it they became surrounded by the rising tide and were in danger of being drowned. Their mother, coming to seek them, saw their peril, and called, "Climb up to the top of that rock, and sit there quite still and you will be safe." She knew that the highest tide never covered that rock. The children obeyed her, and though the water rose quite up to their feet it did not touch them. Jesus is our rock in the midst of the sea of trouble.

In some parts there are what are called quicksands. If any one tries to walk over them, he will sink deeper and deeper, till

the head goes in and the person is smothered. The only hope is that there may be a rock underneath near enough for their feet to rest upon. Just so it is in the quicksands of life; our only safety is to have our feet firmly placed on the Lord Jesus, the Rock of our Salvation. A gentleman and his little girl were riding on horseback up a mountain. All at once the animal began to sink into a bog. The mother, who was walking on the pathway, was terribly frightened until she saw a rock peeping out of the green bog, and she called to the father to jump on to that. Amid the pitfalls of temptation can only security is to rest on Christ, the "Rock of Ages" (Ps. xl. 2). There is a little prayer in the sixty-first Psalm I should like you to learn, and use it as your own: "Lead me to the Rock that is higher than I."

When Moses had been talking to God in the cloud, he had a great wish to see His face, and asked God to show him His glory. God said it would kill him to see His glory, but he placed Moses safely in a cleft of the rock, and when the brightness had passed he let him look. And God called this "a place by Me." When the Lord Jesus is our Rock, then we can get very near to God, and see some of His glory (Eph. ii. 13).

I want you to try and understand something else about a rock. Sometimes rocks are dangerous under the sea. When not seen, ships often strike on them, and are wrecked and lost. In I. Peter ii. 8, Jesus Christ is called "a rock of offence" to the disobedient; that is, to those who will not take Him for their own Saviour. Dear children, if Jesus is not your Saviour He must be your Judge; if He has not pardoned your sins, the very fact that you knew all about His love and His sacrifice and His invitation, and did not attend, will be your condemnation and destruction. Which shall it be? Is Jesus to be your Rock of Salvation or "a rock of offence?" He wants to be the first, but you may make Him the other. "Choose ye today."—*The Christian*.

EVENING PRAYER.

Jesus, tender Shepherd, hear me,
Bless Thy little lamb tonight,
Through the darkness be Thou near me,
Keep me safe till morning light.

All this day Thy hand hath led me,
And I thank Thee for Thy care;
Thou hast clothed me, warmed and fed me
Listen to my evening prayer.

COMING! COMING!

"And behold, I will come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. xxii. 12.

During his visit in California last winter, at one of his meetings, Dean Peck told of a reception he received from his little daughter, when, after an absence of several months, he returned home. The incident was made the basis of the following beautiful little poem, written by Rev. Wm. Kellaway, of Los Angeles:

"Here's Pa!" 'twas the shout of a sweet little girl,
As off to her parent she flew;
No play, nor companion, nor pretty new book,
Could keep back a child so true.

She rushed to his arms, and within his embrace
She rested in uttermost bliss:

She clung to his neck, and plump on his cheek
She planted the heartiest kiss.

Next, hand in hand, she danced by his side,
While onward he came to his home;

And said: "O, Papa! I was looking for you;
I knew you would certainly come."

Then, "What have you brought me?" she asked, for she knew
Some present her father would bring—
A token of love—as a dress, or a hat,
Or a toy, or some other thing.

I wait for my Love, Who has said He will come,
And when He appears, in that day,
Whatever I'm at, as I see Him approach,
I'll drop, and to Him fly away.

As free as the child, I will rush to His arms;
His love shall salute with a kiss;
And in His embrace I shall know what it is
To be filled with the fullness of bliss.

I'll tell Him: "I knew you were coming, my Lord;
I expected Thy presence to see;
And while I was busy my heart was engaged
In waiting and watching for Thee."

But "What have You brought me?" I surely shall say;
And what will He answer to me?
He'll give me His glory, His rest and His crown,
In life that's from death ever free.

GOD'S DAY.

When Daisy comes down to breakfast on Sunday morning it is usually with a more winsome smile than general on her rosy face, and her voice is always softer and sweeter, it seems, than on other days. "I wonder how it is, mamma," said Mr. Denton one day, "that our Daisy is always so much happier on Sundays than on week days?"

Then Daisy spoke bravely from her place on her father's knee, "You see, papa, Sunday is God's day, and I want to make it as nice a one for Him as I can."

"Bless you dear," said the father, tenderly: "it's right for you to do so, and for everybody else to do likewise."—*Selected*.

Sunday School Lesson

January 23, 1898.

By Rev. G. PALMER PARDINGTON, M.A.

THE BEATITUDES.

Matt. v. 1-11.

GOLDEN TEXT: "Ye are the light of the world." Matt. v. 14.

I. INTRODUCTORY NOTES.

The Sermon on the Mount was delivered probably about six months after the events of last week's lesson. The whole discourse embraces chapters v.-vii. This section has been called the *righteousness of the kingdom*. It is an unfolding of the principles of life and character in the new kingdom which Christ came to establish.

The Sermon on the Mount does not easily yield itself to a minute and logical analysis. Three broad divisions, however, may be thus indicated:

1. The teachings of Christ and the teachings of the Old Testament contrasted (v. 1-20).
2. The teachings of Christ and the teachings of Phariseism contrasted (v. 21; vi. 18).
3. The spirit of Christianity and the spirit of the world contrasted (vi. 19; vii. 29).

II. EXPLANATORY AND PRACTICAL NOTES.

Our lesson this week is a portraiture of the character of the true subjects of the Kingdom of Heaven. The Old Testament closes with the word *curse*. The New Testament opens with the word *bless*. There are eight beatitudes, eight being the number of the new creation and thus the fitting symbol of the spiritual kingdom. The beatitudes have been analyzed and dom which Christ came to introduce. The following simple and natural classification is suggested: *Righteousness* being the theme of the entire discourse, verse 6 may be taken as the key to the section. The beatitudes, then fall into three groups—four in the first group, three in the second, and one in the last, viz.:

- a. The conditions of righteousness.
 - b. The fruits of righteousness.
 - c. The reward of righteousness.
1. *The conditions of righteousness* (verses 3-6).
 - a. Explanatory.

The first four beatitudes are fundamental and preparatory in character. Four is the human number of imperfection; and thus there are four steps downward out of self into God.

POVERTY OF SPIRIT.

Humility is the one most essential characteristic of the true disciple. A sense of unworthiness and unrighteousness is the first step toward God. Conviction of sin and a sense of absolute dependence on God is the first condition of salvation (Psalm li. 17; Proverbs xvi. 19; Isaiah lvi. 15).

MOURNING OF SPIRIT.

The mourning here referred to is probably twofold: sorrow and godly penitence for sin, and sorrow as the result of affliction.

This second step naturally follows the first. Conviction of sin results in penitence for sin; while affliction and sorrow prepare the heart for the deep roots of spiritual life.

MEEKNESS OF SPIRIT.

The root idea of meekness is *submission*. Here undoubtedly submission to God is primarily intended. In this sense Moses was meek (Num. xii. 3). Conviction of sin and sincere penitence therefore lead the soul to the place of submission to the will of God. (Psalm xxxvii. 11; Isaiah xi. 4; Gal. v. 23.)

HUNGER FOR RIGHTEOUSNESS.

The three preceding beatitudes are preparatory to this one. The old stumps must be burned, the stones removed and the hard, rough ground broken up by the plow and the harrow before the soil is prepared for the seed. So the proud, self-righteous, sinful heart must be humbled and brought to the end of itself often by affliction and sorrow before it hungers and thirsts after divine righteousness.

b. Practical.

In the first four beatitudes we have a double picture. First, we have the story of a soul in its search for God. Second, we have portrayed the qualities which lie at the foundation of true Christian character.

Pride and self-righteousness are the two chief characteristics of human nature. They are the greatest hindrances to any real spiritual life. The self-sufficient heart has no room for God. The soul must first be brought to feel its nothingness before it will turn to God.

The proof of true conviction of sin is sincere sorrow and a purpose to amend one's ways. If God cannot lead us to Himself in any other way He often chastens us by affliction and sorrow.

Meekness of spirit comes to the heart broken with a sense of sorrow and sin. Submission to God results from giving up our own wills. When we have come to the end of ourselves we will let God have His own way with us. (Isaiah lxi. 2, 3; John xvi. 20; II. Cor. i. 7; Rev. xxi. 4.)

A desire for God is the good to which the first three steps lead us. God must empty us before He Himself can come in when we have realized and confessed our sinfulness and have been brought to the place of submission to God's will. Then there comes into our hearts a hungering and thirsting after Christ, who is the righteousness of God. (I. Cor. i. 30.) Thus the Lord first creates a need and then Himself meets it.

2. *The fruits of righteousness* (verses 7-9).

a. Explanatory.

The next series of beatitudes illustrate the fruits of righteousness. Three is the divine number of perfection, and thus mercy, purity and peace represent a trinity of qualities which spring from righteousness.

MERCY.

There are two aspects in which righteousness may be considered—manward and Godward. Here mercy, which is love

for man, is mentioned as the first fruit of righteousness. The Apostle John makes love for man the test of love for God (I. John iv. 20, 21). Mercy in its divine aspect is the unmerited grace which God freely extends to sinners; in its human aspect, it has been called *kindness in action*. (Psalm xli. 1; Heb. vi. 10; James ii. 13; I. Cor. 13.)

PURITY OF HEART.

This quality naturally follows mercy. Love to man rises to love for God. For purity here means not only freedom from sin or holiness, but also the singleness of aim of an undivided heart (Matt. vi. 22-24). Such a heart sees God even now because it has spiritual vision. (Heb. xii. 14; I. Peter i. 2.)

PEACEMAKERS.

This quality of peacemaking looks both Godward and manward. It is the ministry of reconciliation which seeks to restore man to fellowship with God (II. Cor. v. 18, 19). This beatitude primarily does not refer, we think, to peace with God (Rom. v. 1), or the peace of God (Isa. xxi. 3; Phil. iv). The meaning is rather the thought of effecting peace between God and man on the basis of Christ's atoning death (Micah vi. 8; Rom. xvi. 20; Luke ii. 14; Eph. ii. 14).

b. Practical.

The possession of righteousness will manifest itself in conduct. Brotherly love will be a natural result of accepting Christ as a Saviour (I. John ii. 14). A true Christian will be kind to animals. A man who beats his horse or kicks his dog is not merciful.

Purity of heart and a singleness of aim to please God are the conditions of fellowship with Him (I. John i. 7). A Christian sees God in everybody and even in nature.

Our lives should be spent in trying to lead souls to Christ. We are not called upon to prevent quarrels or heal personal jealousies, but rather to preach Christ on the ground of the Saviour's place with God.

3. *The reward of righteousness* (verses 10-12).

a. Explanatory.

In all ages the reward of a righteous life has been twofold—persecution on earth and a crown of glory in heaven (II. Tim. iii. 12; iv. 8). Misunderstanding, misrepresentation and persecution of some kind await every one who stands true to God. Religious persecution is the highest honor that the world can confer upon a believer. Patient and undeserving suffering is the last and crowning beatitude. (II. Tim. ii. 12; Acts v. 41; Phil. i. 29; Jas. v. 10; Heb. xi. 36-40.)

b. Practical.

What the world counts the *worst*, God counts the *best*. Suffering and persecution merit the highest reward in heaven.

The blessing is only for those who are *falsely* accused. It is easy to pose as martyrs for Christ when we *really* deserve the blame and persecution which our faults and inconsistencies bring us (I. Peter iv. 14, 15).

SERVICE FOR THE KING

THE CHICAGO HEBREW MISSION.

By Mrs. T. C. ROUNDS.

The beginning of the work among the 60,000 Jews of Chicago ten years ago was a day of small things. A small upper room at 264 West Twelfth street, with a small bedroom and kitchen attached, a few texts in Hebrew and English, a few chairs, a few Jews, and we have the outline picture of the Mission, to which we may add a long table which had served its time in a saloon, but now was promoted to the dignity of a reading table, covered with books, tracts, etc. Behind this might be found almost every

oftentimes "in perils by his own countrymen," and often in "weariness and painfulness and watchings," visiting, as he had opportunity, with his devoted wife, the Jewhood, obliged many times to go out in the night to see the sick and suffering, and many times studying all night to keep up with his class.

Four times was the growing tree transplanted before it found a soil suited to its needs. But it was "a branch of the Lord's own planting, the work of His own hands," Is. lx-21; so it grew and prospered. Friends began to rally around it from the first, and by their prayers and pecuniary help, all the obligations were met. To Mr. William E.

delapidated building, \$2,000 worth of expense was required to make it tenable. A small debt of \$1,700 still remains on as an incumbrance to the property. It has always been

SUPPORTED BY VOLUNTARY OFFERINGS.

Among the early friends who helped us solve the financial problem was the German branch of the Olivet Church in New York city, the spiritual birthplace of both Brother and Sister Angel, where he is now laboring among the Jews, and which has faithfully sent us unsought monthly contributions ever since. During the third year of our existence the Lord stirred up the hearts of the dear Swedish people to "minister to us of their substance," through the labors of two converted Jews from Sweden, who went among them and told the story of their own conversion and the work of the Hebrew Mission. Most touching are the stories of love and self-denial on the part of many of these dear people that could be told in order that they might give something that would "fall out to the furtherance of the Gospel" among the Jews. God will surely reward and bless them according to His Word.

As the work enlarged the expenses increased, and many times perplexity sat



CHICAGO HEBREW MISSION WORKERS.

evening and Saturday the bright face of our new Jewish Missionary, Mr. Bernhard Angel, lately from New York city, giving to his brethren "a reason for the hope that was in him," sustained by the presence, faith and prayers of his earnest, faithful wife. It was the "constraining love of Christ" which led our dear brother, after he had "found Him of whom Moses and the prophets did write," to give up a lucrative position because he saw he could not follow it and be a consistent Christian, and accept a salary of one-tenth the amount, and that led him in "patient continuance in well doing" to travel for four years, the distance of two miles or more, between the Chicago Theological Seminary and his house to prosecute his studies at that institution and keep up his labors among his "kith and kin according to the flesh."

Blackstone, the lover of Israel, and one of its original founders, the work owes a debt of gratitude. To his generosity the mission was indebted for the roof over its head, until the present building was purchased, he paying the rent for three years. He has been "instant in season and out of season," "ministering to the necessities" of needy Israel, with his pen, purse, and presence, and continues to be the backbone and main stay of the work.

This mission, which was started as an INTERDENOMINATIONAL WORK, and has always maintained this characteristic, was incorporated March 11, 1891, when the present property, located at the corner of Solon Place and 14th Place purchased at a cost of \$2,000, and as it was a very old and

enthroned on our brows—as we found ourselves without resources. From necessity, we were thrown upon the Lord, and to the praise of His glory, be it said, He has never failed us.

Our missionary and his wife bore the burden and the heat of the day with a patience that was inspiring. An empty exchequer always meant that we should "make our requests known unto God," the God of Elijah, and times without number, as He sent bread into the wilderness to His servant, so in answer to believing prayer, He supplied all our needs. Upon one such occasion, after looking to Him for help, there came a letter from a converted Jewish brother in Maine, of whom we had never heard, enclosing a sum of money, in which he promised to be a regular monthly con-

Requests for Prayer

SALVATION.

Pray for:—

tributor, and he has ever been a true friend of ours. At the same time another letter came from a friend in California, which together just supplied the need. This we took as a token from Him that He had command of all the wealth from Maine to California, and when needs be could send to our assistance. At another time, we were in sore need with many bills pressing upon us for one thing or another, and in our extremity we were led to cry out in remembrance of His former mercies. "Oh, Lord, it is nothing for Thee to send us this money. Thou couldst bring it from the uttermost parts of the earth if necessary." In a day or two a remittance came from a brother in China, who had visited the Mission some months before and had seen the blessed work. The Lord thus showing that He had not only taken the prayer literally, but proving that "before they call I will answer, and while they are yet speaking, I will hear."

THE MOTHER'S MEETING

Is literally a bee-hive, which would swarm if their were any place to go to. Last week 130 bright-faced little Jews and Jewesses joined in singing the songs and taking part in the exercises, and sewing under efficient management of Mrs. A. W. Wood, Miss Mary C. Howard and Miss Mary Bliss.

"Time would fall to tell" of the various other classes—physical culture and elocution under the loving care of Miss A. C. Pollard, and the "fine needlework" under Miss Winkler, who is supported most admirably by Mrs. E. M. Higgins, who reads to and gives the class religious instruction while they are working.

THE INDUSTRIAL SCHOOL

Is a unique feature of the work, directed by Miss Winkler.

In these days of "Zionism" it seems to be harder to reach the heart of the Jew, for he sees before him a promise of long-deferred fulfillment of national aspiration. But the Lord has sent us as a corps of efficient workers (a cut of them is given herewith), whom the Lord is blessedly using in the regular preaching services Saturday and Sunday afternoons, and visiting and ministering in the homes with the result of several very marked cases of conversion.

The officers of the Mission, elected January, 1897, are as follows: President, Prof. H. M. Scott, D.D.; Vice President, Wm. E. Blackstone; Secretary, Mrs. A. F. Wood, 446 S. Grove avenue, Oak Park, Ill.; Treasurer, Mrs. T. C. Rounds, 22 Solon Place (Margaret street), Chicago, Ill.; Assistant Treasurer, C. W. C. Chandler; Auditors, Peter Sinclair, Jos. K. Dunlop; Pastor, Rev. J. W. Marcuson; Superintendent, pro tem, Mrs. T. C. Rounds, with fifteen other trustees.

THE JEWISH ERA.

The organ of the work, is published quarterly, at 25 cents per year. Its design is to waken a scriptural interest in the Jews, give information concerning the mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age. It is edited by the writer.

THE CRYING NEED

Of the work is a more central place in the Jewish quarter to hold our meetings. It is our desire, if the Lord shall give us the means, to rent a store in the heart of the Jewry and have it open for meetings every night as a reading room, meeting hall, etc., retain our present place as a home for the missionaries, and carrying on our industrial educational class work and mother's meetings.

More than anything else, dear readers of THE ALLIANCE, we desire your prayers. The obstacles are so great, and the difficulties so insurmountable that no one but the Mighty God of Israel can remove or overcome them, and praise His Holy Name. "Nothing is impossible" with Him, and "all things are possible to him that believeth."

Conversion of a husband at Chippewa Falls, Wis., also infilling with the Spirit for another; salvation of a father and sister at Binghamton, California; healing of a young crippled sister and her consecration, the baptism of the Spirit for a husband, and that another may be used for the salvation of souls and the way opened to Christian work; salvation to the uttermost, for a dear son in Rutland, Vt., and divine help financially to aid two children to prosecute their studies; full salvation for a husband in Brooklyn; deliverance from drink for a man in Amesbury, Mass.; blessed comfort of the Spirit for a needy one, and complete healing, also full consecration to the Lord, for a friend; continue to pray for infilling of the Spirit—a clear witness, for a trembling believer in Detroit, Mich.

BAPTISM OF THE SPIRIT.

Pray for:—

A young man in Pennsylvania, once a faithful servant of the Lord, but who sinned against Him and society, to be baptized with the Spirit, healed and completely cleansed; special outpouring of the Spirit on a dear pastor, church and people at Clearwater, Cal., working wonders in hearts and lives, also that a dear one be used to His glory. His blessed working in hearts in the two fields of a dear minister—Spragueville and Fowler, Ky.—also special strength and blessing for a daughter there; blessed presence of the Spirit in power in the meetings of a devoted minister in New Salem, Ill.—perfect healing, special endowment with the Spirit for the work of the Master at Platt, Ill., for a minister for whom God has in the past most gloriously answered prayer, also healing of the body; God's blessing in special meetings in Connecticut—sinners to be saved and saints sanctified; a Holy Ghost pastor appointed by God to be sent to a church at Syracuse, N. Y.; divine guidance concerning the Lord's work for one in Ozark, Ark., full salvation for two infants, also divine healing for a wife in Florida.

HEALING.

Pray for:—

A dear little girl in St. Paul, Minn., to be healed of a serious disease, and that her parents may be filled with the Spirit; a faithful teacher in Boston, Mass., to be healed of nervous prostration, and salvation of the attending physicians, also, the baptism of the Spirit for the gentlemen, both occupying positions of trust and honor in New Hampshire; full restoration to health for a dear one at Amsterdam, N. Y., and infilling with the Spirit; divine healing of a severely diseased and painful limb, for a sufferer in Everett, Mass.—oh, pray; a Christian mother in Hamilton, N. J., that she may be divinely healed of tumors in the stomach, and filled with the Spirit of God; perfect healing and the fullness of the Spirit, for a lady in Worcester, Mass., called to work among the American Indians; complete restoration to health in Jesus' name, for a dear wife in Miamisburg, O., greatly needed in church and homes—oh, pray; healing of a dreadful disease—ophthalmic goitre, for a great sufferer in Tontogany, O., and that her spiritual eyes be opened to see her whole inheritance, also His faith to enter into possession; a minister in Kentucky, blind since infancy, to be divinely returned to sight and most blessedly used by the Master in full Gospel work; complete healing of one in Brooklyn, seriously suffering from stomach trouble, that God may be glorified; a trusting one at Cleveland, O., to be made "every whit whole," to the glory of God; healing of serious bronchial cough for a dear sister at

Fair Haven, Vt., also the fullness of Jesus; divine healing of cancerous and kidney troubles, and full salvation, also complete healing of a daughter and son in Hampton, N. J., God's mercy and perfect trust for the suffering mother; restoration to health for a dear one at Mineral Wells, Texas—has severe catarrh, affecting the mind and causing great despondency—oh, pray; blessed healing of a mother of three little children at Findlay, O.—consumption, oh, pray, earnestly; complete healing of lung trouble for a minister in Indiana, of another of stomach trouble and that the dear wife be perfectly restored to health; healing of enlargement of the glands of the neck threatening suffocation—no help but in God—oh, pray Him to undertake—all is on the altar.

BAPTISM OF THE SPIRIT.

Pray for:—

The fullness of Jesus for one in Ouray, Colorado, healing of deafness and catarrh, also that two may have their eyesight restored, bodies healed, and that two brothers may be saved, and the town receive a great Spiritual awakening; God's leading and enabling for a dear Christian in Harrisburg, Pa., to enter His service at home or in the foreign field; fullness of Jesus for a dear wife in Fayette, Mo., deliverance from financial embarrassment, and that a door may be opened to preach the Gospel; Holy Ghost service for one at Stouffville, Ont., also healing of a sufferer of fifteen years, restoration of mind to the daughter, God's blessing on others; the "Peace that passeth understanding" for one, on Long Island, greatly weakened in body from an operation, pray for blessed work of the Spirit; reconciliation in the love of Christ for two estranged ones in Eustis, Florida, and perfect righteousness in His sight; great divine blessing and furtherance of business to hasten His coming—special divine healing at this time for Christian business men; power of the Spirit in quickening power in mind and body for an intending graduate in Sing Sing, N. Y.; filling of the Spirit for consecrated work, for a dear one in Kentucky, lately marvelously healed.

TEMPORAL AID.

Pray for:—

Divine power in the heart and hand of a wealthy lady to help on the Lord's work at home and abroad, and to lovingly aid a poor relative in St. Louis, Mo.; Divine adjustment of the financial affairs of a Christian sister in Vermont, raising up a friend in a trying hour to help save the home, also that a young daughter may give herself to Christ.

PRaises.

From New York City—for His enabling to perfect a business that is consecrated to the hastening of the coming of the Lord, "that all people might know the hand of the Lord, that it is mighty!" Josh. iv. 24.

From Omaha, Neb.—"I am so glad to inform you that on that very afternoon a great change took place in my case, His healing power indeed penetrated spirit, soul and body. Hallelujah!"

From Mortonsville, Ky.—for blessed and miraculous healing of blood poisoning. "Let everything that hath breath praise the Lord." (Her testimony will be given later.—Ed.)

From New Salem, Ill.—"My ears were unstopped while we prayed. I felt that Christ had undertaken for me. Am much better in every respect. Our little boy sick for fever ten days is also healed. Praise God for His goodness."

From Mineral Wells, Texas—For blessed assurance of the perfect soundness of the lungs of a dear son threatened with consumption. Also, for blessed reunion of estranged ones.

Field Notes

A New Era in China.

A reliable exchange gives us the following important facts in connection with

the opening up of China to the Gospel. First, that China has awakened to the fact, through the war with Japan, that they must keep pace with western civilization.

Another fact stated is that a native merchant who has read a Chinese translation of Mackenzie's "History of the Nineteenth Century," by the able Baptist missionary, Rev. Timothy Richard, was so convinced that it was the very book the government needed that he bought 100 copies and sent them to the chief mandarins in Peking, including the Prime Minister and the Emperor's tutor. The book was eagerly read, with the result that Mr. Richard and other missionaries have had interviews with the highest officers of State.

The first fruit of these conferences has been a promise that Christianity shall henceforth be tolerated in China as it is in Europe, India and Japan, and orders to this effect have been despatched to the provinces of the Empire. This in itself is a stupendous change, but it is not all.

"This is one side of a great story. Another, concerning the missionaries' own action, is likely to be not less important. While China is entering on a new policy toward the missionaries, the missionaries are entering on a new policy toward China. They are waking to the fact that it is the press rather than the pulpit, the book more than the tongue, that will convert the Empire. Combined with this is the perception that China can only be effectively reached through its educated and ruling classes. The Chinese follow their leaders. It is to them, accordingly, that the new propaganda is directed. As a branch of missionary effort a new Christian Literature Society has been founded, whose object is to flood educated China with the religious and moral ideas of the West. It is planning a campaign on a great scale."

Magazine in China.

The editor of the *Chinese Recorder* says the following in a recent number of that periodical: "It is proposed to issue in Nanking, (China), a school magazine. This is wholly the work of a Chinkiang literary man, who is in the employ of one of the wealthy families of Nanking. In his prospectus he takes strong issue with the present merit system of teaching the Chinese language (to the Chinese). He calls attention to the fact that only one or two in a thousand of the population can read and write intelligently, and says that if a child only attends school three or four years, the time is practically wasted, for he cannot at the end of that time either explain simple passages or write easy sentences. It is strongly urged that the western method of teaching be adopted, and that the child learn the language character by character. The meaning of each character must be learned at the time it is studied, and it must at once be used in simple phrases. He urges that pupils in their early years be not tied down to the monstrous work of simply reciting books, but that the be taught arithmetic, geography, drawing, etc. This is a most interesting attempt, and deserves cordial support.

Rev. G. A. Wilder writes: **Lost Woman.** She was forcibly given in marriage many years ago, and, like most African women, looked forward to the only gleam of joy in her life—her children. Her first-born were twins. Cruelly the voices spoke out of dark super-

stition: "If these are allowed to live, your husband will die. What can she do? Watch her! She sends two stones, ties these about the necks of her babes, and throws them into the pond, drowning her grief in the hope that she will never again be called upon to do so terrible an act! But her next children are twins, and her next, and her next, until this remarkable woman has given birth to fourteen twins; and this hardened devotee to Satan's wills has murdered with her own hands, fourteen of her own sons and daughters! Do I hear some of you say: "What devotion to her husband?" O, no; she has killed them because she fears that if her husband dies she will be accused of causing his death. Here is a woman with fourteen murders on her hands, and still at large! We frequently see her; she gossips, laughs, and gets drunk just like any of the other women about her. She is considered by them an unfortunate mother, that is all. Were it not for that a millstone were hanged about the neck of this woman, and that she were cast into the sea? But think not that she is a sinner above all others.

Troubles on the Congo. The editor of the *London Christian* makes the following statement concerning the recent trouble on the Congo: The Belgian troubles on the Congo, in which the native Belgian troops have mutinied and many lives have been lost, is clearly due to the treatment these natives have received at the hands of their officers. The leader in the insurrection told a Roman Catholic missionary who has sent home an account of the disaster: "We have killed the Belgians, who called us animals, and slaughtered our chiefs and brothers like goats." Other leaders, we are informed by the same witness, gave out the watchword "Mutiny," "in order to escape from the god of the Dervishes, and the bludgeon and rope of the Belgians, and to take revenge for their countrymen who have been flogged, and hanged and shot for no reason." As these charges seem to be substantially true, we cannot wonder that the tyranny of the white man has brought about such a Nemesis. Behind the "civilizing" work of Christian nations there stalks too often the blood-stained foot of a brutal oppression, and a pitiless cruelty. Europe has a sad account to pay in Africa.

Money to the Moravians.

An editorial in the *London Christian* states: "There has been much joy in quarters over the large legacy that has come to the Moravian Missions by the will of the late Mr. J. T. Morton, and it is to be feared that the venerable society will seriously suffer through the prevalent misapprehension on the subject. It is true that £250,000 has been left to the Moravian Church, of which about two-thirds are to be applied to missionary work. But (1) the money is not to be available for some time, and (2) when it is remitted, in ten equal instalments, it will not (as is supposed) benefit the current work of the Missions, but will have to be promptly applied to entirely new enterprises. Meantime, the Mission balance-sheet shows a heavy deficit, and unless friends arise without delay in aid of the ever-growing work, the society will be simply overwhelmed with debt, and labor under sadly lessened resources."

The New Field in Hausaland.

Edinburgh says: All who pray for the conversion of the world must have their eyes turned with peculiar interest to Hausaland, as Central Soudan is now called. By means of the battle of Bida, fought last winter, the long-closed doors of Central Soudan were thrown open, and access, long denied, is now had to fifteen millions of the finest people of Africa, a hundredth part of the world's inhabitants. Twenty-two years ago, Stanley called for missionaries to Uganda. No British Protectorate then secured life there, 500

miles of untrudged wilderness lay between Uganda and the coast, and a cruel despot had succeeded meanwhile to Mtesa's throne. Yet the church responded, and we know the marvellous results, seen in the wonder of modern missions. But Hausaland is more accessible; British authority now insures protection of life; the Hausas surpass the people of Uganda in numbers, physique, and intellect, are famous as traders, and have a vernacular with no mean literature. Moreover, they have great cities, such as Kano, Sokoto, and Gando. It is a marvellous field, a great opportunity. The call to the Church of Christ to enter is a loud one. As the Church Missionary Society is already on the ground, it is to be hoped that they may be God's honored instruments in reaching these millions.

News from Korea.

The *Independent* states: "There is a report from Korea that Russia has made a demand for a land concession for military purposes at Fusan, southeast Korea. For some years the Japanese has had a small coal warehouse on Deer Island in the harbor of Fusan. Now Russia asks for twenty acres on this island exactly facing the Japanese landing place. A mild protest has been made against so large a concession, but a Russian attaché has been sent down to survey the site so that it is practically assured. The new Russian drill officers are fairly installed in the Korean garrisons, and are not only introducing Russian tactics, but Russian military terms, the words of command used being Russian and not Korean. Added significance is given to the territorial concession by the fact that the drinking water of Fusan comes from Deer Island. The water on the mainland is bad, but that on the island is excellent."

Prejudice Breaking Down. The six converts in China who found the Protestant Church in China in 1842 have grown to be 90,000.

A railway is slowly but surely pushing its way to Peking, and in the near future travelers will be able to proceed directly from the seashore to the capital. In other quarters the spell of prejudice has broken down, and a great trunk line—from Peking to Han-kow—has been started, with a government subsidy. It would seem also that the dislike to "foreign devils" as Christians have been called, has distinctly abated, and that missionaries like Dr. Griffith John have been much encouraged.

The Presby-terian Board. In a recent editorial in *The Church at Home and Abroad* we find the following report about the Presby-terian Board which we hope will be bettered before long: "The debt of the Board and Home Missions at the beginning of the present fiscal year was \$147,000. That debt has not been diminished a single dollar. The Board has had all it could do to maintain its work and pay the missionaries their current salaries through the eight months that have passed."

House in Hunan. Miss Jacobsen, a missionary of the C. I. M., has rented a house in Hunan, and is at present living there with her Chinese servant. Two more missionaries, men, are about to join her.

New Telegu Monthly. Rev. C. B. Ward of Zelandia, Nyasins Dominions, has recently issued a new monthly called, *The Christian Ambassador*, for the purpose of supplying evangelical and orthodox food for the Telegu brethren.

Back to Tibet. Miss Annie Taylor who has recently been holding meetings throughout England and Scotland, started on her journey back to Tibet during the last week of November.

Correspondence

The Need of India. Mrs. J. W. Johnson of Khamgaon writes to us of the terrible need:

"For the Lord hath called for a famine." II Kings viii. 1.

Surely the messengers of God standing in poor stricken India today can as truly say to the people, "For the Lord has called for a famine," as Elisha could to the Shunammite woman.

The more we mingle among the people, the we try to find out their attitude toward idolatry and the true and living God, the more convinced we are that this is God's judgment upon the people; and the wonderful way He has sent means to carry on the work of feeding and helping the starving has led us to believe that God in His infinite mercy and love would also make it a call to repentance through the preaching of the Gospel of glad tidings. So we have never felt at liberty to give even a cup of grain, without telling with it the story of the cross. How often have we closed our eyes and offered the petition that the Lord would enable us to tell the story so plainly, so simply that the darkened mind before us might grasp the precious truth.

We have told the old, old story to some who came to us so weak that they could scarcely walk; so weak that the food we gave them did them no good and they have soon died and we have had no assurance that they received the truth. We only have the consciousness of having been faithful in giving the witness and must quickly turn our attention to new cases. Since the middle of March we have fed daily from 400 to 800 people. For the past two months the number has been 800. Many thought the rains would relieve the distress. But it has been just the opposite here. As soon as the new green grass sprang up the people began eating it, often mixing with it enough grain to hold it together and then taking it. This caused dysentery and enlargement of the stomach and hastened the end.

The poor little children especially suffer. For the past three months we have had a company of forty to fifty nursing mothers to whom we give bread and sage gruel for the children. Words fail me to describe these poor little skeletons that the mothers press to their bosoms and call babies.

Many were so far gone when they came to us, that the food could not help, and from the number, sixteen little ones have died, six of them right in our yards.

Other poor mothers quickly come to fill the vacant places. It is no uncommon sight to see a poor mother or father standing in our doorway holding a dead child and asking for pick and shovel to dig them a grave.

Our cart has carried five men to the hospital who came to us in dying condition. The poor house authorities have admitted several cases we sent there, cases which we saw needed shelter as well as food.

One day a poor mother with three little ones staggered up to the crowd, which were gathered, listening to the preaching. We noticed her weakness and immediately the preaching service was over we went to her and found her and her little ones in a faint-

ing condition. We learned her sad story. Having heard we gave grain to the needy, she had traveled miles in the hot sun, with no food in the hope of getting some from us. When told to go a few yards ahead where the food was to be distributed, she looked up with such a pitiful look and said, "Please do not ask me to go even one step farther, I and my little ones are starving." We quickly brought her some warm gruel and even after giving them all we thought we dared that day, they cried, saying they hunger had not gone. The next day she came again and about ten minutes after arriving her little nursing baby died. She staggered off with the little dead child in her arms. In a short time she returned, minus the little form. We inquired what she had done with it and found she had dug a hole near by with a stone and laid the little form there, scarcely covered by rags or earth.

Of course we had it properly buried. We talked to her again and again of Jesus, but starvation had already done its work in her poor frame. One day she died with Miss Yoder of the Orphanage to take her little ten-year-old girl, that she might not starve to death. We asked for the boy of about seven years but she said, "No, I want him with me while I live, when I die then you take him alone." For a week we fed her and her little better food than we gave the stronger ones. But one day just about eight days from the first day she staggered into our yard, we were told she had died in the market-place, and the little boy was sitting by his dead mother. We sent for him immediately but he refused to leave until his mother was buried. We sent again. The mother had been buried and the poor little fellow taken so we could find no trace of him. On account of being of good caste and the people knowing we were interested in him he was, no doubt, taken away.

This is just an instance of one poor mother, of one starving, starved family among oh, so many. Sadness, misery and despair is written on all the faces. Often the sadness on some poor bereft mother's face pierces us to the heart.

Perhaps you will ask, are they leaving their idols, are they turning to God? Oh, yes, we are doing wonderfully, many, many. But we cannot. While they are lost faith in their idols, they are bound by caste rules, Satan's bands, so tightly that they suffer silently and say, Fate is against us. Some have heeded the call, have turned to God from idols to serve the living and true God and to wait for His Son from heaven whom He raised from the dead, even Jesus who has delivered us from the wrath to come.

Blessing at Mr. Lyder Kristensen Wuchang.

sends us the following note of praise: The Spirit of God has spoken several times to me about sending you a few lines and tell about God's love and faithfulness to us here in Wuchang these six months past of 1897.

Truly He hath blessed us with every spiritual blessing in heavenly places in Christ. How blessed to be the object of God's tender care and faithfulness, to realize in the truest sense of the word: "Underneath are the everlasting arms." While we ourselves have been blessed of God in soul and body, we have also had the great joy of spreading the joyful tidings of salvation to those around about us and it has pleased our Lord and Master to let us see souls brought into the kingdom of God through the preaching of the Gospel, "To Him be all the glory."

From the beginning of the year crowds of heathen men and women have gathered into the meetings both on Sundays and weekdays, and the presence of God has been felt in our midst.

On account of our dear General Superintendent, Mr. Lelacheur, having not returned to China, our annual conference did not commence before March 1st and ended on 8th. It was a most blessed time to us all,

Our hearts rejoice to have dear Mr. Lelacheur in our midst again, and our prayer is, that he may long be spared of God to occupy this difficult and responsible place, which he is the only man to fill, and truly fitted for his place. We may be truly thankful to God for giving us such a man as Mr. Lelacheur as Superintendent. God bless and give him strength to perform his many duties from day to day.

Mrs. Kristensen and myself returned from the convention on March 12th to take up the work here again with renewed strength and blessing in soul body and spirit. As the Lord had opened the way and provided means and teachers we felt sure God wanted us to open another day school for boys, and one day school for girls, as well as take on a Bible woman to help in the woman work, to go out in blind obedience to God's call and He will never put our expectations to shame.

Since we opened these schools the Lord has provided support for the girls' school and the Bible woman through private friends for a few months.

We have been much encouraged with our school work here, as quite a few of the children really love Jesus, and the parents of many of them come to our meetings. The total number of children in our school now is seventy. Our daily prayer is to see these dear children truly saved. In some places there seems to be such a difficulty to get children to come to the mission day schools; in our case this is not so; and for this we praise the Lord.

Our two street chapels are open daily, and crowds of heathen men gather in to hear the story of the cross, and we praise God for the many encouraging cases we have had to deal with. Our Sunday School morning services in the chapel have been always well attended, and often quite crowded, and our chapel has proved far too small, so we have had the joy of enlarging our place of worship. Sunday School is held for the school children just before the Sunday morning services, and for the Christians and inquirers in the afternoon, when they are examined over the International Sunday School Lessons, which they have studied during the week.

A prayer meeting is held every Wednesday afternoon, where all the members and inquirers meet, together with us, for praise, prayer and testimony. These meetings have proved to be most helpful, and our hearts bless the Lord for His grace and power on the hearts of these dear Christians. An inquirer class for men and women (separately) is held every Friday, when they are taught more fully God's Word, as well as examined where they stand as to their knowledge about the truth. We have now about forty names on the list as enquirers or candidates for baptism—Hallelujah.

We had the great joy on May 19 to baptize the Governor's wife in our chapel (the lady whom Mrs. Kristensen has written you about). It was a day of great blessing to us all. After the baptism was over, she said: "If I die tomorrow, I know it is all right; as I have done what Jesus commanded me—to believe and be baptized."

After she was baptized we all gathered round the Lord's table to remember His death and suffering for us on the cross, as well as His glorious resurrection, and our blessed hope, "Coming back to receive us unto Himself."

Pray that God may keep this lady true to the end, for it means a great deal for a person in so high a station of life to be out and out for Jesus; "but the grace of God has proved sufficient, and He will keep her to the end." Would to God that China had more of these noble, sincere and wholehearted believers among the Mandarins and Governors of China.

Pray especially that 1898 may be a year of great blessing to this mission which has had so much to encourage it in the year that has just passed.



FAMINE CHILD.

MISSIONARIES

OF THE CHRISTIAN AND

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MISSIONARY TRAINING INSTITUTE—South Nyack, New York, President, Rev. A. B. Simpson; Superintendent and Dean, Rev. F. W. Farr; Secretary, Rev. A. E. Funk, 690 Eighth Ave., to whom all communications should be addressed; Mr. E. R. Taylor, Business Manager.

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ALLIANCE AND OTHER WEEKLY MEETINGS.

We would ask our friends in all parts of the United States and Canada to kindly send us word of any meetings held in their vicinity, either directly or indirectly in connection with the Christian Alliance. Also send address and place of meeting.

CALIFORNIA.

Bakersfield. Chinese Mission. Wednesday, 3 P.M.
Highland. Different places.
Los Angeles. Downey Block, Druid Hall, Temple and Spring Sts. Wednesday, 2.30 P.M.
Oakland. Asbury M. E. Church. Thursday.
Pasadena. Hephzibah Faith Mission. Oak. Oaks and Dayton Sts. Sabbath, 3 P.M.
Pomona. Gospel Mission, 2d St. Thursday, 2.30 P.M. and 564 Parliament St.
Riverside. Eighth St. and Park Ave.
San Bernardino. First Baptist Church. Monday evening.
San Diego. Kiener Chapel, Cor. 7th and D Sts. Sabbath and Friday afternoon.
San Francisco. 727 Golden Gate Ave., Thursday evening.
San Jose. Y. M. C. A. building. Friday.
Santa Ana. Main and 6th Sts. Wednesday.
Santa Barbara. Faith Mission. Friday, 2.30 P.M.
Santa Monica. Baptist Church. Sunday, 2.30 P.M.
Stockton. 583 San Joaquin St.
Stockton. German Reformed Church, Cor. Mines and Stanislaus Sts.
Whittier. Salvation Army Hall, South Milton Ave. Sunday, 2.30 P.M.

CANADA.

Hamilton. Res. Mrs. Rousseau, 58 Vine St. Thursday evening.
London. Somerset Hall. Monday evening.
Maxville. Residence A. H. Robertson. Tuesday.
Ottawa. 653 Somerset St. Thursday evening.
Peterboro. Reister Mission. Water Street. Sabbath, 10.30 A.M. and 7 P.M. Sabbath School, 2.30 P.M. Thursday, 8 P.M. Tuesday, 8 P.M. Cottage meetings of Gospel carriage meetings. R. J. Zimmerman, Pastor.
Toronto. University and Christopher Sts. Sabbath, Friday.
Warton. Thursday.

COLORADO.

Denver. Second Congregational Church.

CONNECTICUT.

Ansonia. Bethel Gospel Church. Friday, Sabbath.
Bristol. W. C. T. U. Rooms. 2d Wednesday.
Brookfield. Residence of Mrs. Mary E. Hughes.
Hartford. 618 Main St. Sabbath.
New Britain. 230 Arch St. Tuesday.
New Haven. 75 Humphrey St. Thursday.
New Milford. Union Gospel Mission, Town Hall. N.E. Sun., Tues. Thurs. and Sat.
Shelton. Scatter-Good Tabernacle, Perry Ave.
Southington. Gospel Mission Chapel, 4th Wed.
Waterbury. Christian Alliance Hall, 100 Bank St. Tues., Sat. and Sun. eve., and every 2d Wednesday afternoon.

DELAWARE.

Wilmington. Residence A. R. Tutuill, 1403 Jackson St. Thursday evening.

DISTRICT OF COLUMBIA.

Washington. W. C. T. U. Hall, 910 F St. N.W., Friday evening.

GEORGIA.

Atlanta. 72½ N. Broad St. Wednesday, 3.30 P.M.

ILLINOIS.

Chicago. 324 S. Clark St. Wednesday, 2 P.M.
Chicago. Residence Otto Nelson, 115 Sedgewick St. Baptist Central Church, 326 South Clark St. Wednesday noon.
Chicago. First Baptist Church, 100 Bank St. Wednesday noon.
Oak Park (near Chicago). 440 Lake St. Thurs. eve. 5 P.M., 1st Tuesday each month, 3 P.M.

INDIANA.

Indianapolis. Door of Hope, 84 N. Alabama St. Sabbath.
Warsaw. Fort Wayne St. Friday.

MARYLAND.

Baltimore. W. C. T. U. Rooms, N. S. Gay St. Thursday.

MASSACHUSETTS.

Boston. Bromfield St. Church. Thursday; and 41 Union Park, Sunday afternoon.
Haverhill. 14 Water St. Sun., 3 P.M.: Fri. eve. Hyde Park. St. George's Hall, Everett House. Sunday evening.
Lawrence. 9 Charles St.
Lowell. Baptist Church. Rev. E. O. Mallory. Wed. Lynn. Lee Hall. Wednesday evening.
Malden. Broome bldg. Pleasant St. Wed., Sab. Milford. Grace Church. Sab. Wed., Thurs., Sat. Salem. 150 Essex St. Monday evening.
Springfield. 43 Catherine St.
Springfield. 43 Catherine St. Sabbath afternoon and evening. Wednesday, Thursday and Friday evenings.
Worcester. 506 Main St. Friday and Sabbath.

MICHIGAN.

Adrian. 34 N. McKenzie St. Sabbath.
Ann Arbor. 15 Elizabeth St. Tuesday evening.
Battle Creek. German Evang. Church, Adams near Maple St. Sunday, 3 P.M.
Detroit. 243 Bagb St. Sunday afternoon; Friday afternoon and evening.
Grand Rapids. 83 Baxter St. Thursday.
Monroe. Baptist Church. Sunday, 2 P.M.
Olivet. Tuesday evening.
Petoskey. M. E. Church. Parlor. Tues. afternoon.
Port Huron. 1829. 619 Michigan St. Friday eve.
Ypsilanti. Res. Mrs. H. E. Dickenson. Wed. eve.

MINNESOTA.

Minneapolis. 31 Washington Ave. Sabbath, Tuesday and Friday afternoons.
Winona. Free Baptist Church. Supt. Rev. F. E. Davidson. Tuesday evening.

MISSOURI.

Kansas City. 1621 Summit St. Sunday, 3 P.M.
St. Louis. Tabernacle, Nineteenth and Morgan Sts. Every evening. Wednesday afternoon and Sabbath A.M. and P.M. with Sunday School.

NEBRASKA.

Omaha. People's Church, Eighteenth and California Sts. Sabbath and Thursday.

NEW HAMPSHIRE.

Canterbury. Tuesday.

NEW JERSEY.

Bridgeport. 74 Bank St.
Bridgeton. First Baptist Church. Thursday evening.
East Rutherford. Gospel Mission. Fri. Sun. eve. Hamonton. Friday.
Jersey City. Cor. Fairmount and Bergen Aves.
New Brunswick. The People's Mission. Milson St. Ogdensburg. First Baptist Church. Thurs. eve. Paterson. Gospel Mission. Thursday afternoon.
Passaic. Gospel Mission. Thursday evening.
Paterson. 345 Straight St. Monday.
Waterbury. Second Tuesday.
Plainfield. W. C. T. U. Parlor. Watchung Ave. Trenton. Christian Alliance Mission Room. Terrell's Industrial building. Tuesday evening.

NEW YORK.

Albany. First Christian Church, Chestnut St. Monday, 3.30 P.M.
Astoria. L. I. 118 Fulton Ave. Sabbath afternoon and evening. Tuesday and Thursday eve.
Bath. Res. H. Leavenworth. Friday evening.
Binghamton. Alliance Hall, 73 Court St. Sunday afternoon, Sabbath and Thursday evenings.
Brooklyn. 486 N. 2d St. Sabbath, Tuesday, Wednesday, Friday and Saturday evening.
Brooklyn. Williamsburgh. Cor. Manhattan and Buffalo. Gospel Tabernacle. E. Eagle St. near Cedar. Sun., 3 P.M.; Tues. Thurs. eves.
Cortland. 28 Jennings St. Monday and Friday evenings.
Cortland. W. C. T. U. Hall. Friday evening.
Elmira. 510 W. 2d St. Fri. afternoon.
Elmira. Res. E. H. Post. Wednesday evening.
Elmira. 76 Washington St. Sun., Wed., Fri. evenings.
Ithaca. W. C. T. U. Rooms. Monday evening.
Lester Shure. Sabbath, P.M. Monday evening.
Lyonsdale. School House. Thursday evening.
New York. 632 Eighth Ave. Daily.
New York. 250 W. 44th St. Daily, except Friday.
New York. 632 Eighth Ave. Tuesday, Saturday.
New York Mills. Residence Ralph Lee, Clinton St. Wednesday evening.
Poughkeepsie. W. C. T. U. Hall. Saturday eve.
Poughkeepsie. W. C. T. U. Hall. Saturday eve.
Richmond Springs. Residence Mrs. Ackerman, Di. vision St. Tuesday, 3 P.M.
Rome. Res. Mrs. Spencer. Washington St. Fri. 8.30 P.M.
St. Albans. 83 Main St. Sabbath afternoon and evening. Thursday evening.

Syracuse. 317 W. Fayette St. Sabbath. Monday. Troy. Four-Fold Gospel Chapel, 3337 6th Ave. Sabbath, 10 A.M. and 7.30 P.M.; Monday, Tuesday and Friday evenings.
Utica. 134 John St. Wednesday and Friday evenings.
Waverly. 17 Orange St. Wednesday evening.

IOWA.

Boone. Gospel Tabernacle. Charles Crawford, Pastor. Saturday and Wednesday.

MAINE.

Auburn. 313 Turner St. Thursday.
Biddeford Mission Hall. Monday and Wednesday.
Hallowell. Baptist Vestry. Saturday.
Hallowell. Baptist Vestry. Saturday.
Old Orchard. Willoughby Hall. Thursday evening.
Portland. Vaughn St. Church. Monday.
Saco. Mission Hall. Monday eve.

MANITOBA.

Brandon. W. C. T. U. Parlor. Friday afternoon.
Wellsboro. 60 Madison St. Wednesday evening.
Whitney's Point. Monday evening and eve.
Windor Ink. Sunday, P.M.; Tuesday evening. Friday afternoon and evening.

OHIO.

Akron. Central Presbyterian Church. Wednesday evening, Sunday, 2 P.M.
Cincinnati. Bethany Mission. 513 Plum St. Cleveland. Central Ave. Gospel Union Church. Friday.
Columbus. 694 Mt. Vernon Ave. Sabbath, 3.30 P.M. Thursday evening.
Columbus. 929 S. High St. Mon. and Fri. eve. Tues., Thurs. and Sat. afternoons.
Dayton. 22 S. William St. Tuesday and Thursday evenings.
Findlay. Cor. W. Crawford and Cary Sts. Sab. Swanton. Res. Mrs. J. H. Moore. Thursday evening.
Toledo. 628 Lincoln Ave. Tuesday, 2 P.M.
Youngstown. Reading Room Hall, East Federal St. Sunday, 10.30 A.M.
Residence S. E. Comstock. Thursday evening.

OKLAHOMA TERRITORY.

Norman. Ferguson Hall. Sat., Thurs. and Fri.

OREGON.

Oregon City. Res. Mrs. Wilkinson. Tuesday.

PENNSYLVANIA.

Altoona. Gospel Hall, 8th Ave. and 9th St. Every evening and 2.30 Sabbath.
Ashley. Residence P. Blaney. Friday evening.
Avoca. Alliance Home. Thursday evening.
Bakerstown. Gibson's Hall.
Butler. Institute Hall. Wednesday.
Carbondale. 41 Spring St. Wednesday.
Coalport. Sabbath and Wednesday.
Corry. 32 S. R. and Washington St. Wed. eve.
Derry Station. Residence Mrs. J. H. Peterson.
Elkland. Presbyterian Church. Parlor. Friday.
Germantown. 5313 Hancock St. Thurs. afternoon.
Harrisburg. City Mission, 114 Capitol St. Thursday evening.
Laceyville. Gospel Tabernacle. Every alternate Friday afternoon and evening.
McDonald. Lindsey's Hall. Sat., Tues. Fri. Mt. Dale. Friday evening.
Philadelphia. Christian Alliance Home. Headquarters for City and State, 1928 Mt. Vernon St. (Nictown). 1853 Brunner St. Tuesday evening.
Pittsburg. 955 Penn. Ave. Sat., Thurs. Sat.
Pittston. 8 Lucerne Ave. Sat., Thurs. Sat.
Reading. Mennonite Brethren in Christ Church, 16th, near Oley. Wed. afternoon, Thurs. eve.
Scranton. The Tabernacle. Peterson and Delaware Sts. Tuesday afternoon and evening.
Stewart. Stewart Block. Monday and Thursday.
Utahville. 100 Main St. Sabbath and Monday.
Wilkesbarre. 165 Madison St. Wed. eve.

RHODE ISLAND.

Providence. Cong. Church. Friday, 3 P.M.

TEXAS.

Fort Worth. Friday.
Honey Grove. Thursday.

VIRGINIA.

Richmond. 712 E. Broad St. Daily, except Sat. and Sun. 2d, 3d, 5th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. Every night except Wednesday and Saturday.

WASHINGTON.

Olympia. 310 8th St. Friday.
Seattle. Union St. between 3d and 4th Sts. Tacoma. Cor. Yakima Ave. and 11th St. Thurs. and Sat. 10.30 A.M.

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